

Of the Life of Christ :

That is, OF

TRUE FAITH,

Which is the Rule, Square,

Levell, or Measuring-Line of the
holy City of God, and of the
Inhabitants thereof here

on Earth.

*He that is not with me, is against me, and
he that gathereth not with me, scatter-
eth abroad, Matth. 12.30.*

Written in the German Language, by .
Valentine Wigelus.



L O N D O N,
Printed for Giles Calvert, and are to be
sold at the Signe of the Blacke spread-
Eagle at the west end of Pauls.

Anno Domini, 1648.



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The Summe of this Treatise.

IF so be, that many passe their time, and delight themselves in reading the story; life and death of Emperours, Kings and Princes; much more ought Believers to delight in reading and considering the Life of *Christ Jesus* their Master, who is an eternall Creatour of the World to come, and of the new Creature, which onely can possesse the Kingdom of Heaven; for out of his Life ariseth infinite treasure and comfort, which at no time can be taken from them: by the Life of *Christ* every one may try himselfe, whither he be a Citizen and Inhabitant of the holy City of God, that is, whither he be a Member of the universal Church of *Christ*; by it may be tried and

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known all Bookes, all Writings, all Preachings, all Sermons, all the Workes of all Men, whither they draw according to the Line, whither they gather with *Christ*, or else, whither they be against him and scatter.

Also, by it may be discovered and tried all Orders, Factions, Sects, and Heresies, wherein they go astray.

Now, whosoever is a Christian, and knowes *Christ*, he also knowes his Doctrine and Life, and he that receives his Doctrine and Life, he also receives this Treatise for a testimony, but he that rejects it, beares witness upon his own necke, that he is no Christian, that he hath not the Life of *Christ*, and that he doth not belong unto his Kingdom.

For this Treatise is written to be a witness against the World, to let her know, that she doth not belong to the holy City of God, because she denies *Christ* and his Life.

Many,

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Many, yea, all preach Christ, and believe in Christ, and for all that amongst a thousand scarce one is to be found that truly knowes Christ, or what Faith meaneth.

They are of opinion, that Christ is of the Bloud of Men of the Earth, and say publicquely, that he is not of Heaven, or that he is but halfe of Heaven, and halfe of the Earth.

Many think they know Christ, and have his Life, if they do but with the Multitude believe in him with their mouthes.

Such and the like Errours we lay before mens eyes.

We will divide this Treatise in three parts.

First, we shall describe the Life of Christ, which is his Doctrine and carriage, for he is the Life it selfe in his Person, as the Head, and then he is also the life of all his Members.

Now where faith is, there must be
A 3 also

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unto the Life of Christ; but where his Life is not, there cannot be faith; for, faith, Christ, and his life are altogether; they are not all one, and not separated at all.

Secondly, you shall be informed, whence that power or ability is to be had by which we may be able to walke in the faith, that is, in the Life of Christ, for by other mens relations, by hear-say none can get it, neither out of the Letter, neither out of free will, or out of own-power, none shall ever be able to worke or get it. There must be another way, by which we come to the Life of Christ, and do walke in it; and this way is opened in this Treatise, and made plain, which of all is most necessary; for, it would be no profit to me to know of a great Treasure, if I could not come to it, nor enjoy it.

Now, there is in truth no greater treasure either in Heaven or Earth, than

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than Christ or his Life. Also, nothing sweeter or more lovely in all the world than to walke in Christ, that is, to go on in his Life.

Thirdly, it shall be declared by many Examples, how all Bookes, Writings, Teachers, and Sermons ought to be known, tried, and exactly measured, whither they are of Christ, with him, or against him, whither they gather with him, or scatter; for of necessity, a Book, Writing, Doctrine, Sermon, &c. must either proceed, and be of Christ, and leade to Christ, or else must be against Christ, and leade from him.

Faith or the Life of Christ is a Rule, Square, Levell or Line, by which all things may be measured, whither they pertain to the City of God, or whither they passe by, whither there be now Writings, Bookes, Sermons, Words, or Workes; every Christian may hold them to the Rule or Square, and view,

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whither they agree or disagree there-
with, whither they be with Christ or
against him, and what he findes
straight, let him keep it; but what he
findes crooked and against Christ, let
him leave and reject it; and in this fa-
shion may every one trie and prove
himselſe, whither he be Prince, Em-
perour, Beggar, or Plough-man, Do-
ctour, Master of Arts, young, old, and
may know, what he is, that ſo he may
not deceive himſelſe, nor ſuffer him-
ſelſe to be deceived by others.

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OF
The life of CHRIST:

That is
OF TRUE FAITH,
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Holy CITIE of GOD, and of the
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CHAR. I.

*That Christ who is himselfe Faith, and
and Life, is not born of the bloud of A-
dam, but from above out of Heaven.
Luke I. 35. & I Cor. I 5. 47.*



Because Christ is all its selfe,
whatsoever hee teaches and
lives, and that his Doctrin
and Life is the measuring
Reed and Rule, by which
all things may bee known and tryed
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2 *Of the Life of Christ*

without error; it is therefore fit, that above all things we should search & know, whence Christ is come, for if we doe not know the first Principle, that is the beginning; then can we not be without error in all other things, that concern Faith.

Many are of opinion, that Christ is the Sonne of Joseph, and not of God, because he calls himselfe the Sonne of man; and so deem him to be a naturall man born out of the blood of Adam, to wit, that his Divine nature is of Heaven, and his humane nature of the earth, out of our flesh and blood; This error they cover by their Communication of *Idiomatum idionis*, as they use to call it, and say that Christ is of Heaven, and is the Son of God, in that the Divine nature is communicated unto human nature; so they rent Christ, when they believe, that the Divine nature is of Heaven, but his humane nature of man, or of the earth, out of the blood of Adam.

But to be short, Christ God and Man, the whole Person, is of Heaven, his Blood and Flesh is of the holy Spirit, conceived in the Virgin; so that in the Virgin, he hath assumed humane nature in sensibility, behaviour, standing, going, eating, drinking,

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sleeping mortality as another man; that is, his Heavenly Flesh, being out of the holy Spirit, is for our sake become mortall and yet not corruptible, for it was of Heaven, and not of *David* or *Abraham*, his Body dyed for us on the Crosse, and yet remained alive, he dyed after his assumed humane nature, in putting off his mortall senceibility, &c. He remained alive after his Flesh and Bloud, *Act. 2, 24. & 31, 32.* which could not be laid hold on by death, nor could see corruption. If the Flesh and Bloud of Christ were not of Heaven, but of the seed of *Abraham*, then must he of necessity have seen Corruption, and could be of no profit to us, neither could he be the maker of the new creature; but Christ God and man, the whole person must be of Heaven, that we by him out of *Adam*, who is earthy, may be translated into the Heavenly Flesh and Bloud, and the old may be cast off from us. The flesh and bloud of *Adam* remains death's own, Christ hath not redeemed it, *Jo. 1. 13.* but he hath made a new Creature, which hath Heavenly flesh and bloud, which is not born of earthy bloud, nor of the will of the flesh, nor of the will of man, but of God: the flesh and bloud of *Adam* is quite to be

rejected, it entreth not into Heaven: the Soul must have another flesh and bloud from above by the Holy Ghost, as Christ hath himself, and in that man doth enter into Heaven; for nothing entreth into Heaven, but that which is from Heaven; *Jo.* 3, 13. Now our *Adimicall* body is not of Heaven, but of the earth; therefore it was needful, that an eternall Tabernacle, a new Heavenly flesh and bloud should be made by Christ, that so man might rise in Christ, and with Spirit, Soul, and Body, should possesse the Kingdome of Heaven; therefore must Christ as the Father of the eternall world, and the Creator of the new Creature, be not out of the bloud of Adam, of the earth, but out of the Holy Ghost from Heaven.

CHAP. II.

That Christ comes with Water, and Bloud, and that he is the living Bread from Heaven, and that he is the Meate and Drinke it selfe, John 6. 50, 51.

THIS is certain and true, and cannot be gain-said, that Christ is that self-same which

which he teaches and lives; he saies: *I am Bread, I am Meate and Drinke*, and such also he is, and does feed all believers with that Bread, which he is himselfe, and with that drinke, which he is himselfe, that is, with his *Flesh and Blood*: But how could Christ feed us, if his flesh were out of *Adam*, it could doe us no good, it must be therefore of Heaven a Heavenly flesh and blood; Christ comes now with his own Blood, and not with the blood of Calves, Goates, or the Blood of Beasts, Heb. 9. by his own blood he entered. Moses came with Circumcision of hands, and with the blood of Beasts: but Christ came with water and blood, not with water only, but with water and blood, 1 Joh. 5. therefore also did water and blood runne out of his side, Joh. 19. to typifie the holy Sacraments, Baptisme and the Lords Supper, for as high as Christ is above Moses, the Heavenly above the Earthly, so high and weighty are Baptisme and the Lords Supper, above the Circumcision and the Passeover; yet after a right Heavenly understanding, doth Christ with the Heavenly water wash and cleanse us from originall and actuall sinne, and feeds us with his *Flesh and Blood*, which likewise is of Heaven.

If the *Flesh and Blood* of Christ were out

of *Adam*, then had he come with Calves & Bloud, and had not shed his own Bloud: for the earthy body of *Adam* comprehends in it all Beasts, and so Christ had shed the bloud of Beasts, by which we could not have been cleansed; but not so, he doth not come with the bloud of Goates and Calves, but with his own Bloud, which is of Heaven.

O what a great matter is this, that God hath shed his own bloud for us, lost Souls! he hath redeemed the Soul only, and not the body of *Adam*: Therefore was the flesh of *Adam* not needfull for the new creature, it must be of Heaven; Now he hath not only given his Body for us on the Crosse, but he gives us now also his Body or Flesh in the Bread, and his Bloud in the Wine, for a remembrance out of the hand of the Administrator, and for our Salvation out of the hand of the Holy Ghost.

For however the Sacraments be high and weighty, yet is our Salvation not by absolute necessity tyed to them, but stands only in Faith; to the end, that none come short.

Christ is the Food, therefore doth he take Bread to give us his own Body, he is
the

the Drinke, and therefore doth he take Wine, and gives us therein his true Blood, in remembrance of him; he is the water, therefore doth he command all that believe, to be *Baptised*; he is the Garment, for out of his Flesh and Bloud the Soul obtains the Heavenly Garments.

O Lord Jesus Christ helpe that we rightly eate thy Flesh and rightly drinke thy Bloud, which thou hast shedde for us, then shall we begin to live and walke in Thee, and be able to try all things.

CHAP. III.

That Christ keeps the nature and propriety of him, of whom he is born, Hebr. 4. 15.

IF Christ were out of *Adam*, of the Earth, then had he also in him the inclination, nature and propriety of the earth out of *Adam*, and would live after the fashion thereof, to wit, in hatred, envy, wrath, strife, covetousnesse, usury, fornication, gluttony, drunkennesse; and although he did not live in them, yet for all that he should have had an inclination thereto in himselfe, and should have been corruptible,

but he is of the Father true God, and of the Holy Ghost in the Virgin Conceived, true man from above out of Heaven, God and man.

The whole person is from above, and therefore also doth he keep the nature and propriety of his Father.

How is the Father? He is bountifull, meek, long-suffering, mercifull, he maketh his Sonne to shine on the evill and on the good, Mat. 5. And sends raine on the iust and on the unjust, and gives daily bread to all men, and loves also his enemies, he waites with patience, and hath no delight in the perishing of sinners; he would faine that all men should be helped, he forces and constraines no man, he layes it before every man freely; and what he doth command, that will he worke himselfe in man, if so be he doe but give him leave to worke in him.

So likewise is Christ conditioned in the state of his humiliation, he is patient, long suffering, meek, peaceable, mercifull, and of great bounty, he loves his enemies, he praies for those that persecute him, he doth not revenge himselfe; he doth good unto all men, and receives evill and disgrace for it.

But

But that you may consider the nature of Christ out of Heaven; and the nature of Adam, compare together the Heavenly and the Earthly Adam; the Flesh and blood of Christ is not rebelling against the Spirit, but the flesh and blood of Adam doth alwaies oppose the holy Spirit.

The nature and propriety of Christ and all believers.

1. To decline and bend himself from all creatures unto God.
2. To hate himself to love his neighbour.
3. To abhorre and have in abomination all his actions and omissions.
4. To loose himself and all things.
5. To fal from himself, to deny himself.

The nature and propriety of Adam & all unbelievers.

1. To decline and bend himselfe from God to the creature.
2. To love himself more then God and his neighbour.
3. To delight and have pleasure in himselfe.
4. To seeke and mean himselfe in all things.
5. To depend upon himselfe and to cleave to himselfe.

6. To bear patient-
ly the Crosse & afflicti-
ons, and yet to deeme
himselfe unworthy of
it.

7. To alienate
himself from his ho-
nour, power, skill,
&c.

8. To be Gods own,
and not of his owne
selfe; to live after the
will of God.

9. Not to revenge,
but to overcome evill
with good.

10. Not to esteem his
own life, but to hate
it, and loose it, *Matth.*

10.

11. To love his ene-
mies, to forgive them,
and to pray for them:
Father forgive them.

12. To humble him-
self, and to think him-
selfe unworthy before
others.

6. To abuse the
Crosse and affliction
from him, and to
grumble at it.

7. Not to alienate
himself, but to appro-
priate to himselfe his
honor, skill, &c.

8. To desire to be
his owne, and to live
after his own will.

9. To revenge him-
self, & to recompence
evill for evill.

10. To love his own
life, to defend and to
desire to keep it.

11. To hate his
Enemy, not to forgive
him; to curse him.

12. To exalt him-
selfe, and to thinke
himselfe worthier then
others.

13 To

13 To take poverty and adversity, sweet and sowre, much and little, &c. alike from God.

14 To have a displeasure in himself, and to hate all his actions, Rom. 15.

15. To desire to become conformable to Christ, and to humble himselfe with Christ, to the death of the Crosse.

13. Not to take poverty and adversity, sweet and sowre, much and little, &c. alike from God.

14. To please himselfe best of all.

15. To desire to become conformable to God, to be like unto God, to sit at the side of God without any humility at all.

CHAP. IV.

That Christ who is our example, patterne and life doth alienate himselfe from his God-head, and doth humble himselfe, Philip. 2. 6. 7.

Although Christ doth call himselfe the Sonne of man, yet neverthelesse he is not born out of the bloud of Adam, he is the Sonne of God, after both natures, God and man: As for his humane nature, that is,

is, his Flesh and Bloud, he hath it of no mortall man, but of the holy Ghost.

It is true, he hath assumed humane nature in gesture, behaviour, hope, sensibility, &c. to the end, he might be able to give himselfe for us unto death, else in his divine nature only after the Spirit, he could not have died, & yet the Divine Body dyed. Many are of oppinion, that Christ hath humbled himselfe only after his humane nature, that the Divine Nature cannot humble it selfe; and yet besides they say, that Christ hath assumed his body out of the flesh of *Adam*: But what humiliation would it be, if he had humbled himselfe in the flesh of *Adam*, which before, is already humbled, and low enough, and is Deaths own, and of the Earth, good for nothing, a rotten stinking Carcas, and doth not enter into Heaven: It would be no humbling of Christ at all, if their Doctrine were true, when they say, Divine nature cannot humble it selfe, &c. only his humane nature hath humbled it selfe, and yet that he hath assumed his humane nature out of the flesh and bloud of *Adam*, it would bee no humbling of Christ at all, I say, if Christ the man only hath humbled himselfe, which
man

man he had but out of *Adam*; for the Divine Nature had remained in Heaven, and the flesh of *Adam* had been humbled in Christ, which before was already belonging unto the Earth, and must returne to ashes.

Those that teach such Doctrine, do rent the natures in Christ, and make a Monster of him, as if he were halfe of Heaven and halfe out of *Adam*, and yet doe still sing publiquely in their Hymns: *Not of mans bloud, nor of flesh, but only of the holy Spirit, is the word of God become a man, &c.*

Although the Divine Nature cannot humble it selfe, who is above all; nevertheless there must be a distinguishing betwixt Divine Nature, and the Persons; The Divine Nature is indivisible, cannot humble it selfe, doth fill Heaven and Earth: But the Person Christ, God and man, hath humbled himselfe after both natures, and yet is his God-head or Divine Nature in the Father; and the Father in him, as he often saies in the state of his humiliation.

This is indeed a great abasing, and a great humility, that Christ doth appear in the flesh upon Earth; takes upon him the forme of a servant, comes in the shape of sinfull flesh, is counted among the malefactors,

tors, whereof the Apostle speakes, Philip. 2. Let the same minde be in you, which was also in Christ Iesus: who being in the form of God, thought it no robbery to be equall with God: but made himselfe of no reputation, and tooke upon him the forme of a servant, and was made in the likenesse of man. And being found in fashion as a man, he humbled himselfe, and became obedient unto death, even the death of the Crosse.

O what a great thing it is! That the Sonne of God with his Heavenly Flesh and Bloud is buried in the Earth: but as for Corruption, his Flesh hath not seen it, for he was of the Holy Ghost, and not of the earthly seed. Seeing Mary was a daughter of Adam, if Christ had assumed his Flesh of Mary, and not of the Holy Spirit; then had he received it out of Earthy seed, and must have been corrupted.

But not so, Christ God and Man, the whole person is of Heaven, and hath humbled himselfe, and made himself low.

CHAP. V.

That Christ hath no propriety of will, but doth walk in the highest obedience, Joh. 5. 30.

IF all those that are New-borne or Regenerate, have no propriety of their will, because they are born of God: how much more Christ the Naturall Son of God, as the first born is without propriety of his will, as he saith himselfe in the 40. Psalm; *Loe I am come to doe thy will*: that is, to performe the true Sacrifice, and to walke in the highest Obedience.

The chiefest good that Christ doth unto us, is, that he delivereth us from our selves, as from the worst enemy, to wit, from our own will; therefore he commands also his own to pray; *Thy Will be done, &c.* For in the will lyes the matter, which is of greatest consequence.

God and his Son Christ force no man, either to go to Heaven, or to go to hell, to the end, that no man might have cause to complaine, that he must be forced to be made good or bad: many would fain lay the blame upon God, and say, that God wil
not

not convert them; that God doth danne them: But that they are damned is their own fault, because they do not resign their will unto him, who demands it at their hands.

Christ demands of every one Faith, that is, resignation, that man shall resigne himselfe unto him, then will Christ himself do further in him, what is to be done.

By free-will none can convert himself, but by free-will one may prejudice himselfe, and hinder his conversion; so it falls heavy upon the sinner, that he would not; And the cause of damnation ought not to be imputed to God, as wicked and false lighted men use to doe.

When through the fore-going Grace of God, thou hast resigned thy will; then dost thou become a believer, the Holy Spirit doth come to thee; in him ariseth the Regeneration to thee, so that there is gotten a new body; therefore are Children fittest for Regeneration, because they doe not make use of their will.

Christ had the freest will of all, for hee was not his own self, but his Fathers, there was no propriety with him, he was the most obedient, not only to the Father, but

to all men; for he that is without propriety of his will, is obedient to God, and is resigned.

He that will be obedient unto God, must be obedient to all Creatures for Gods sake; for the Creature is not his own, but Gods.

Hence Christ does not reject the evil, he forgoes his Right, he suffers patiently.

By this we see, that if we will be Christians, and yet will give battell to and fight with the Turke, then doe we resist God, wee doe resist the evil, for the Turke is not his own, but is the rod of God, whereby disobedient men are chastized, he is the servant of God, as Nebukadnezar was over the Jewes.

He that will be resigned and obedient to God, must also be obedient and subiect to all wicked men, but if he should defend and oppose himselfe, then would he fall into propriety of the will, which Christ our lead and Master never did nor taught.

CHAP. VI.

That Christ hath no propriety in goods, but possesseth all things in God, as if he had them not, Matth. 8. 20.

Where there is no propriety of will, there is no propriety of goods, for where

where the will is resigned, there are all things resigned.

In Christ there was no propriety of will, he did not what he would himselfe, but as his Father would; *Father if thou wilt deliver me from this houre, but not mine, but thy will be done.* But where there shall be no propriety of will, it must be of the new birth from above.

Christ was himself Regeneration, or the new birth from above, whence it followeth, that no propriety of will was found in Christ, and further, out of this followeth, that Christ had also no propriety of Goods, for he was not of the flesh and bloud of Adam, which seekes for propriety in all things.

He was of Heaven, and had nothing to doe with corporall earthy Goods; Hence it was, that one must heare the answer of Christ, *who hath made me Judge betwixt thee and thy brother*, when he complained, *Lord, my brother wil not deuide the Inheritance with me, &c.*

Christ is so much without propriety of the goods of the body, that hee hath not, nor will have any thing to doe with the body it selfe: He being only the eternall body and Heavenly goods; therefore there

is no strife amongst Christians about earthly goods, they possesse all things in Resignation.

There came one to Christ, and said, Lord I will follow thee, wheresoever thou goest, hee thought to find goods with him, but Christ answered, the Foxes have holes, and the Birds of the Ayre have nests, but the Sonne of man hath not whereon to lay his head; as if hee should say; Thou art mightily mistaken, if thou lookest for temporall goods at my hands, neither am I come for that purpose into the world.

The Children of Adam, who are like Foxes and Birds, doe build Houses, Nests, &c. But I am not of Adam, nor doe I meddle foolishly with the propriety of Houses, Lands, Goods, &c. I am a Guest and a stranger in the world, and all my followers are likewise so conditioned as I am, they possesse all things, as if they possessed them not, they have all things, as if they had them not.

Even as a guest or traveller only doth eate in the linn, and then goeth his way, but he doth not take from the Host along with him the Table, Chamber, House, &c. when he goeth on his way; Even so was Christ

Christ a Guest in the world; he did eat and drinke, as we doe, but had no propriety; and so we are all strangers, we have brought nothing into this world, nor shall we take any thing out of this world, we must leave behinde us the Earth, the World, and all that is in the World; therefore nothing is our own of all that which is in the world; but what is in the inward man, as the Kingdome of God, that is our owne through Christ, and that no man can take from us.

CHAP. VII.

That the Life of Christ is the peaceablest, loweliest and sweetest of all Lives. Matth. 11. 30.

WHat Christ teacheth and lives, that he is himselfe; he saith, My peace I give unto you, I doe not give it unto you as the world doth give; also in me have you Joy, and full content, in me doe you find rest for your Soules; He that is born of God of Heaven, is a new creature, he that is a new creature, is no more his own, but his, who hath begotten and born him; he that is not his own selfe, is delivered from himselfe, and hath no propriety of will; hath no propriety of goods neither. And

And hee that hath no propriety of will and goods, hath rest, peace, and full content.

Now Christ gives peace, and he is peace himselfe? whence it followeth, that the Life of Christ is the loveliest of all Lives, that ever was or can be.

Christ hath taught us the best way to Heaven, to will his Life for himselfe, for Christ is the Life it self, and he that walks in Faith, doth walke in the Life of Christ, which is loveliest and sweetest of al, in Heaven and in Earth; for there is no molestation, no loathsomnesse, no sorrow, but meere peace, rest, and full content.

Although the outward man must beare the Crofs, which yet is the easiest and sweetest thing that can be in the world, for Christ beares it in himselfe; Come to mee, saith he, and see how easie my Yoke is, and how light my burthen is, with me doe yee finde rest for your Souls: Why I pray is the Life of Christ so sweet and easie? Because there is no propriety in will or goods, for every man is the greatest burthen and molestation to himselfe, but he that is unburthened from himselfe, is happiest of all.

The more propriety in will or goods, the
more

more disquietnesse, discontent, sorrow of heart, and eternall damnation : And the lesse propriety in *will* and *goods*, the greater rest, peace, comfort, and eternall salvation.

No man can have, or tast, the peace of Christ, or the life of Christ, that remaines in propriety of *will* and *goods*; therefore such a one hath the greatest disquietnes, and the life of Christ is most difficult and bitter to him.

O Lord Jesus Christ deliver me from my selfe; then am I free of all vexation, and find thy peace abundantly; and must confesse, that thy divine life is the best, noblest and dearest of all.

CHAP. VIII.

That Christ doth not quarrell nor goe to law for temporall goods, nor doth kill, or put any man to death. Math. 12. 19.

WHere peace is, there is also Christ; where Christ is, there is also his life; now the life and walking of Christ is, to be quite without propriety of *will* and *goods*; to possesse nothing as his own.

Hee

He is the heavenly *Adam*, therefore is he stranger here; but in *Heaven* above the creatures is his Country, he cares not at all for earthly and temporall things, and if he had them, he would part with them without gain-saying; for he that saith, if any one will take thy Coate from thee, let him take thy Cloake also; certainly he doth not quarrell or goe to law, he takes wronge and forgoes his right.

Peaceable men doe not quarrell; Christ peace it selfe: Those that have nothing of their owne, doe not strive about it; for Christ had not whereupon to lay his head.

He that saith, yee shall not resist the evill, how should he strive? He that bids To give, and to lend, without looking for return, how could he goe to law or Courts?

Now what Christ commands and teacheth, and he himselfe also lives, that doe also all believers by vertue of the new birth; they doe not goe to law for temporall goods, much lesse doe they kill any one for temporall goods; they would bear witness against themselves, that they had rather have perishable goods, then Christ, and the love of the Neighbour would cease in such going to law, and the love of tempor-

porall goods would advance, and the unbelievers would scandalize and say, if any thing were to be looked for from Christ, or from the heavenly goods, they would not strive about temporall perishable goods.

Therefore saith Paul, there is utterly a fault amongst you, because yee goe to law one with another about temporall goods.

But they that belong to Christ doe not so, they let rather their Coat and Cloake together to be taken from them, then that they would goe to law for temporall goods sake.

CHAP. IX.

That Christ doth not put sinners to death, as Moses did, nor doth not chase, or banish Hereticks, but seekes those that are lost, and converts them, and tryes false teachers, and shuns them. *Job. 8. 11.*

IT is a true saying and worthy of all acceptance, that Jesus Christ is come into the world to save sinners, he is come to cure that which is hurt or wounded, and to revive or to bring to life, that which was dead;

He is come to seeke that which was lost, and he is not sent into the world to judge, condemn, or put to death any man, but that the world should be saved by him.

Alas! how should this meeke, bountiful Lord, the Physitian of Souls, put to death any man either for sinnes, or for religions sake; he hath nothing at all to doe with the body of *Adam*, he hath not assumed the flesh and bloud of *Adam*, he is come from Heaven, and not from the earth, he cares not for the outward worke of the body, he regardeth the inward sinner, which is the true malefactor, and not the body of *Adam*.

He is come not to abolish the Law, but to accomplish it; Now the whole Law of God doth not ayme at the externall man, which he careth not for, nor hath he Redeemed it, neither doth he damne nor save it; the Law I say, will have the inward man, and there Christ doth accomplish the Law, he regardeth the heart, if the inward man be stated in Faith, then is the outward man well governed: sinne is in the inward man, upon him hath Christ mercy.

If he doth amend through his grace, and converts; then doth he forgive sinne, if
C not;

not; then doth he not punish corporally, but with eternall damnation.

If Christ were borne of the flesh and bloud of *Adam*, and not of Heaven; then would he have the nature and inclination of *Adam*: so that he would hang thieves, behead adulterers, rack with the wheel murderers, kill hereticks, and put corporally to death all manner of sinners.

But not so, he is borne of God, of Heavenly *Flesh and Bloud*, and keepes the nature, inclination and property of his Father.

He saith, *as I live, I will not the death of sinners, but that they be converted and live*; he also sayes in the same mercifull nature; *Thou shalt not kill*: Now the Fathers meaning is, as he hath shewed in the time of *Cain and Lamech*, that no man should be put to death, neither by right nor out of malice, neither the publike sinner, nor the heretick: so that he also gave a Commandement in the time of *Noah*, that whosoever should put any man to death, hee would revenge that bloud himself, &c.

This nature and propriety keeps & exerciseth Christ the Son also, for he will not put to death any sinner, murderers, adulterers, &c. but Christ sayes, *he that is without sinne, let him first cast a stone at her*: but the accusers

fers went all away ; for one sinner or blinde man cannot or ought not to put to death or lead another, they are both alike: Hath any man condemned thee ? No man, Lord ; then said Jesus unto her, neither doe I condemn thee: for truly hee which is dead, Christ doth make him alive, he converts him; Adulterers, thieves, hereticks, murtherers, are they not dead ?

Now Christ will not, that such should be put to death, he meanes corporally, *but that they should be converted and live : likewise hee tryes hereticks, but he doth not put them to death corporally, but bids us beware of them and shun them : he saith, let the tares grow untill the harvest ; Man is not commanded to roote out tares, they may chance to mistake, and take the wheate instead of the tares: only the Angels shall do that service in the day of Judgement.*

But when it is said, *that the Lambe doth kill no Woolf ;* Christ doth not put sinners to death; you must understand by the Magistrate, to wit, that Christ doth put no man to death, neither by the hands of Magistrates. The Jewes excuse themselves in this manner, *we dare not put any man to death, but they did it by the hand of Pilat, and*

so became murtherers of the Sonne of God.

Therefore doth this Antichristian excuse avayle nothing; wee dare not put any man to death but sinners, the Magistrate ought to put to death, and to bannish hereticks.

Christ alone remains Magistrate of his Church, and puts no Lievtenant over it; Man cannot sweep the Church, nor punish sinners unto death, for sinne is not punished corporally, but must be punished by God in the inward man with eternall damnation, if it be not taken away by the Grace of Christ.

CHAP. X.

That Christ doth not defend his Gospell and Kingdome, by Warre and Battaille but only by Grace and Peace, Joh. 18. 36.

Although Christ sayes, I am not come to send peace on the Earth, but Warre and the Sword, and to set at variencie brethren against their sisters, Children against their Father and Mo-

Mother, &c: So that there shall be five in one house divided, three against two, and two against three, &c: Although he is come to kindle a fire, and to move warre, yet it is not his meaning, that for his Doctrin and Kingdom he will make warre, or that he would approve of warre, and bloud-shedding, for Religions sake.

The Gospell of peace sets the World at variance, and it is a happy variance, which seperates unbelievers from Christians; And though the world doe warre and kill, yet doth not Christ so, nor those that are his; *These suffer all things with patience, and do not resist evill with violence*, although the restless world doth begin warre, or useth the way of violence, yet *Christ is a Lamb*, and those that are his are *Sheep*, they make no warre: It was never heard, that a Lambe or a Sheepe offered battle to the woolves; True it is, that they fight daily in a Spirituall warfare, and obtains victories upon victories, but after the outward man, there is made no warre.

Now there may three reasons be given, why Christ or those that are his, do make no corporall or externall warre, as *Moses* in the old Testament did for a season.

The first reason is the time ;

The second, is want of propriety;

The third is Faith.

If thou knewest these three, fundamentally and throughly, then must thou confesse, that Christ makes no warre, nor gives battle.

The Night is gone, the Day is come, saith the Apostle ; *The Law is given by Moses, Truth and Grace is come with Christ* ; Now the Night and the Law is, nothing else but the Old Testament, where they make warre against the Philistins and other Heathens, and there were reasons for it.

But the Day and the Grace is the New Testament, where Christ the Light is come, and hath abolished the Night.

This is the joyfull time, whereof the Prophets did fore-tel, that they should turn their warlike Instruments into Sic'les, and their Swords into Plough-shears ; *The Woolfe also shall dwe'll with the Lambe, and the Lyon shall lye downe with the Kidde, and the Calfe, and the young Lyon, and the fatling together ; and a little Child shall lead them: also he (that is Christ) shall not contend nor make a noyse.*

Secondly, where there is no propriety of will and earthy goods, there can be no war,

warre: He is come to be a Guest in the world, and all Believers are but Guests: they let all be taken from them; their conversation and traffick is in Heaven, not on earth, much lesse under the Old Testament, which is past with the Night.

The Faith is Christ himselfe, and consists not in the earthy body, nor in the written paper, but in the inward man. No man can force any man to Faith, or drive him from it, Christ would rather loose his Life, then part there-from.

How is it then, that some remaine so blinde, and thinke that the word of God, the Saving Faith, must be defended by wars and battailes: Faith needs no worldly protection, as nominall Christians thinke: who say, that the Turk must be opposed by warre, because he will rob us of the Faith, and of the word of God: Alas! certainly it is not for Faith, but temporall goods, that such bloudshedding is brought to pas, and Countreys and Nations are assaulted.

But if we were Believers, and stated into Christ, and the New Testament, then would we follow Christ, and over-come our enemies with meeknesse, and patience,

and not with the Armes and weapons of this world.

CHAP. XI.

That Christ doth not revenge himselfe at all against his adversaries, neither with words, or workes, but praies for them. Luke 23. 34.

WHat Christ saith and teacheth, that same doth he also live, and what he lives, that he is himselfe, for his Life and Doctrine is not against him, as he saies, Come to me, Learne of me, for I am mecke and lowly in heart; Also love your enemies, Blesse those, that curse you, Pray for those that afflict and persecute you, Doe not resist the evill, &c.

Such and other the like things hath he said and lived, and he is it himselfe; He is without all revenge, hee beats not againe, when hee is abused, and doth not threaten when hee suffers, but referres it to him, that judgeth rightly, 1 Pet. 2.

If he were of the seed of Adam of the earth, it could not be, but he would shew Adams nature and propriety in himselfe, so that

that he would grumble against his enemies, and recompence injuries with the like ; But he is conceived of the Holy Ghost, and keepes the Nature of God.

So that he remains without all revenge, and walkes in patience like a Lambe amongst Woolves, for he is not sent into the World to judge, damne, or make any one perish, &c. but to seeke that which is lost : but I pray you, who are more lost, then those that beare enmity against the Truth ?

Now he is the Truth it selfe, he loves all his enemies, and layes down his Life for them ;

Hence it is manifest, that none can be a Christian, and revenge himselfe of his enemies, none can be believing, and assault his enemy with warre for temporall goods sake ; for warre and battaile is the greatest revenge, the life must agree with Faith, else is it no Faith : If Christ had revenged himselfe upon his enemies, he had not been Christ.

At a time when he would travaile to Jerusalem, he sent his messengers before him, which came into a Village of the Samaritans, where they would have taken up lodging for him, but they would not receive him: His Disciples James and John seeing this, said,

said, Lord if thou wilt, we will command that fire fall downe from Heaven, and consume them: but *Jesus* turned himselfe, rebuked them, and said; You know not what spirit yee are of: the Son of man is not come to destroy men, but to preserve them. And they went to another Village; The Lambe only suffers amongst the Woolves, and does not revenge himselfe, he offers no vengeance, no threatning can be found in Christ against his enemies.

CHAP. XII.

That Christ is slandered, laughed to scorn, persecuted, reproached, for an heretik, for a devill, and for a seducer, &c. and is also Crucified. Job. 10. 20,

NO man can hate Christ, persecute him, nor reproach him, for an Heretick, &c: but he that is no Christian, and no man can caluminate Truth, but he must be a lyar; Now the whole world lyeth in evill: that is, in unbeliefe and lyes, it cannot abide Christ the great Light; the Lambe is come amongst the Woolves.

But there are Three reasons, why Christ
is

is entreated by the world, in this manner.

The first reason is, the will of the Father; unto which Christ remains subject in all things, *and is come not to doe his owne, but his Fathers will*; he should suffer for the world, make an eternall reconciliation, and draw an exact sample and pattern for all his followers; therefore was he despised, scorned, slandered, reproached for an Heretick, and of all men deemed to be mad, who was of all most obedient; He that will obey God, must obey all Creatures, and be subject unto all men; In this obedience and patience, he suffered himself to be abused, mocked, ignominiously entreated, and to bee fastened to the Crosse, and counted amongst malefactors, as the greatest sinner.

The second reason, why Christ is mocked, slandered, abused, &c: is, that his Doctrine and Life, fights against the old Creature, and cannot agree with the nature of Adam. Man is out of Earth; Christ is from Heaven; Adam loves himselfe, Christ hates himselfe; Christ requires the New creature out of Heaven, which he brings along with him, but Adam delights in the old creature, which is out of the earth, Christ brings
the

the mortification of the flesh, but *Adam* will not dye to the flesh, but live in it.

There now ariseth warre and trouble, so that the world saith, that Christ is madde, hath a devill, teacheth against the Law of God, against Moses, &c. for God (saith the world) is so good, that he hates nor kills no man, &c. Now comes Christ and teacheth, *that a man must hate himselfe, deny himselfe, loose himselfe, nor care for himselfe, and dye.*

Is it not evident, saith the world, that this is against God, he must needs be madd, when he troubles men with such absurdities, and contradictory Tenents.

Christ brings a new Commandement, *a new man, that lives in the Commandements of God with delight, that obeyes out of Love.*

The world will sticke to the old Commandements, it will live after the old man, and will satisfie the Law of God with workes, and merit Heaven from God.

Christ doth communicate to us his Justice; but the world will stick to its own Justice, Christ will bring us into freedome, that we may be delivered from our propriety, but the world will stick to its owne propriety, and not take upon it this sweete yoke of Christ.

The

The third reason of that ignominious entreating of Christ, &c: is, that the world knowes neither the Father, nor the Sonne, and therefore in such ignorance doth it hate them that loves it, and banish those that would fetch and bring it to the right countrey, and reviles those that would bring it into Glorie, and kills those that would make it alive.

In this blindness the world goes on, that it thinketh, it doth some great service to God, when it doth put to death such a seducer, heretick, &c.

If thou hadst asked of all the Jews, they would have answered upon their oath, and said, *We doe no wrong to this Christ, he deceives all the people, if he were not a malefactor, we would not have delivered him to death: as if they would say; we are none of those, that would put to death godly, harmlesse, innocent man, much lesse Christ.*

This is a Malefactor, a Seducer of the people, therefore we doe a good worke, that we rid the Countrey of evill.

In such sort is Christ reviled, crucified, and put to death of man.

CHAP. XIII.

That Christ doth not esteeme the praise, or reproach if men, and that he shunneth all worldly honour, Job. 5, 41.

IF a worldly man be reviled, and evill spoken of, then doth his heart rise, and he is angry; but if you doe commend and praise him, then doth he rejoyce, and is glad of it; The cause of it is, pride and self-love, that men will be some thing, whereas they are but dust and ashes:

But with Christ it is not so, he never grieves nor is angry, if he be reviled and calumniated, neither doth he ever rejoyce, if he be commended and praised, for he is the humblest, and shuns all worldly honour; Glory and infamy from the world, is all one to him.

And how should Christ be mooved, he is from Heaven, and remaines for ever: Man is but a bubble of water, dust, must fade away.

True it is, that Christ is in the world, in the state of his humiliation, but he doth
not

not live to the world; but is dead to the world, *and lives to God.* A dead man feels nothing; he doth not move himselfe; If he be beaten or hurt, he doth not care for it. Even so hath Christ a mortified life, in regard of the world.

Men may praise him, or reprove him, it is all one to him, he doth not care for it; blame doth not grieve him, & praise doth not make him glad.

He hath that peace in him, which overcommes the world; & he is peace himselfe; though a thousand stand against him, and say, that he is made a seducer, a hereticke, or that he hath a Devill; for all that his heart is not moved, nor his constancy is not changed; for the inward testimony in the Holy Ghost, is and remaines with him.

The World doth quite contrary; It desires to have a good name before men, and remaines in an evill conscience; But *Plus Conscientiam quam Famam attende*, that is, be more carefull to keepe a good conscience, then a good report before men: the good name and good report, is earthly: men are fading away; but a good conscience remaines for ever.

The

The world hath the nature of the devill^s it looks for honor of *men*, delighteth in having *the uppermost seat*, and in being commended, this makes it glad ; but if praise and commendation be taken from it, then it grieves at it.

For whatsoever we passe with delight, that doe we lose with great repining : with the same that thou doest delight thy selfe, the same also be an occasion of grief to thee; but the *peace of Christ* cannot be shaken; it affords perpetuall comfort, be it in praise or reproaches, in honour or shame, or in whatsoever condition.

Christ alwaies desired to be hidden, to the end that he might not be praised before men : And when they would lay hold on him to make them their King, he made his escape upon a Mountain, to shun temporall honour before men.

CHAP. XIV.

*That Christ doth nnt force nor constrain
any man to Faith, or beliefe; but pro-
ceeds with love towards all men. John
6. 67.*

IF Christ should force any man by vio-
lent meanes to Faith or beliefe, then
could he not be Christ; It were no grace at
all; he were no Mediator of the new Testa-
ment; and faith should stand under the Law,
which is un-possible.

*He that will not heare it of the Father,
and will not be drawne by him, comes not
to the Sonne; the Sonne doth not force
any one by violence, but leaves it to every
ones liberty to believe or not to be-
lieve.

If any one will receive faith or beliefe,
then hath he in it eternall Salvation: If
he will not believe, then hath he eternall
DAMNATION; and that is his owne
fault.

The

The New Creature doth what she ought out of love. The old Creature hoth it by force, and against her will.

We are no more under *Moses*; but under Christ: no more under the *Law*, but under grace: no more under the old Creature, but a new Creature through Christ, made fit for good workes; therefore no force nor violence proceeds from Christ towards his owne; nor, doth Christ confiraine any worldly man to believe; he sends forth his Apostles, *to preach repentance and remission of sinnes; He commands the word to be preached in his Name*; but no warre to be made; no assaults or battailes to be given, to the end that Cities and Countries may be driven to the obedience of faith, as some people do; thinking that subjects must be assaulted by force, and constrained to believe, and to receive the Gospel: But such doings in the old Testament is abolished.

Faith stands not in the will of the flesh, nor in the Body, *but in the good will of the spirit*, which will not be forced at all.

We are no more in such a certain Country, as the Jewes were in *Canaan*, which must exercise externall visible, corporall Church-rights and ceremonies; as *washing, purifica-*

purifications &c. in which there is no matter of moment, in respect of the free grace of Christ.

Those that belong to God, are dispersed throughout the whole World, therefore can no man be forced nor constrained to Faith. It would be like the doing of the old Testament; but not Christian-like.

The *Apostles* were commanded to preach and to tarry with those that willingly should receive the Gospel ; but those that would not harken to it, from those they must depart; and not force any man by violence to faith.

Christ is Grace , and deales in grace and love; and not at all by force of violence or law : Christ hath before him the inward man, and not the outward, as *Moses* had; therefore constraines hee no man : It would be against the Gospel ; he deales in love, and all those that follow him, deale in love and good will.

CHAP. XV.

That Christ is, and remaineth Lord over his Church, and puts no Lieutenant over it, that should constraine men to Faith, 2. Cor. 6. 16-18.

THE City of God here upon earth, the holy Church together with the Inhabitants thereof, is no certaine or determinable Country or Kingdome, as the visible Israel were for a season in the Land of Canaan; but shee is in the whole World, in no certaine place, and is the Assembly of the faithfull or the Believers.

Over this Church puts Christ no Lieutenant, nor Vicegerent, he remaines himselfe Lord over it; the Lamb doth not Wolve it over the Sheepe; neither doth Christ ordaine the worldly sword over his Kingdome here on Earth; and forceth no man to believe, neither by himselfe, nor by the hand of the Magistrate;
for

for when he walked on Earth, and preached, he did not cleave to King *Herod*, or to the *Roman Emperour*, nor called he upon them for their power, that by any Edict, Law or commandment they should force their Subjects to faith or to receive the Gospel.

But he preached, only he that would receive it, might doe it; the Profit would be his own, he that would despise it, might do so, the losse would fall heaviest upon himselfe; so did likewise his Apostles, they did not call for aide from the Kings of the Earth, that they should force their Subjects to the Gospel; for it would have come all to nothing; but they preached according to the commandment of Christ; Those that would not receive it, they went out from them, and shaked the dust from off their shooes.

Hence we see, what false and wrongfull dealings their are now amongst men, where every *PRINCIPALITY* or *MAGISTRATE* thinkes, after a Jewish Mosaicall fashion, to force their Subjects to the *GOSPEL*, seeing that faith can abide no force, for a forced *FAITH* is no *FAITH*.

Christ

Christ hath not set Peter over his Church, much-lesse the worldly Magistrates : And Peter, though he was an Apostle, did force no man to faith ; much-lesse ought the worldly Magistrate.

If the holy Church were a visible Assembly, as *Israel* in *Canaan*, then might a Magistrate constrain a whole multitude to faith : But she is an invisible assembly, not determinated here or there : Likewise is faith no corruptible thing, which can be learned on the Gallows or Pillory; therefore can no Magistrate govern the Church; he is not set over it, for Christ will not govern his *Sheep* by *Wolves*; nor will he recommend his Church to that which is worse then himselfe : he remaineth Lord, and will give his honour to none else.

To him be glory and praise for ever, Amen.



O F
THE LIFE OF
C H R I S T.

P A R T 2.

CHAP. I.

That Paul and all Christians, are not from beneath, of Adam; but new Chreatures, from above. 2. Cor. 5. 17.



hitherto hath the life of Christ been discribed in his owne person, as he is the head, and pttern of all Believers : Now will we also consider the same life in al his Members, for they are all of him, and remain in him; and what they believe and speake, that same they also live; for the life of all Christians

stians is, not against faith; but faith and life is all one, as hitherto hath been shewed in Christ sufficiently.

Now we take *Paul*, and other Christians, for example; in whom also, *The measuring line or square of the holy City of God, and her inhabitants shall be discovered*; for whatsoever is against the life of Christ, against the measuring rule, that same also is against faith, and against Christ himselfe, which indeed will not be found in Christians.

For they live even that which they believe, and believe even that which they live.

Now *Paul and all Christians*, although according to their first birth, they be of *Adam of the Earth*, and are earthly, mortall and corruptible, yet for all that through faith in Christ, they are new creatures from Heaven.

Hence *Their conversation is no more upon earth, but in the holy City of God, in the heavenly Jerusalem which is above*; they are no more of an earthly, but heavenly mind, and they doe only care for that which is above; the new creature hath dominion in them, and the old is daily destroyed and mortified, they are spiritually minded, in which they have life,
and

and are not fleshly minded, whereby all men runne headlong into death.

All Christians have a twofold body, the one of *Adam* of the earth, corruptible, and to be contemned, and the other of the flesh and bloud of Christ, which is incorruptible, and happy.

The old body they leave behinde them, in the new body they live, the old shall quite be put off from them, after the judgement is held, the Heavenly they take along with them into Heaven, for nothing en-treth into Heaven, unlesse it be from Heaven; By reason of the new Flesh and bloud of Christ, the Soul is, and is called the new man, the new creature, the inward man.

And if the Soul shall leave the new flesh, and cleave to the old *Adam*, then would she be againe the old creature, the old man, or outward man.

The being of Christians hath its beginning of the new birth from above, from Heaven, even as the old birth hath its beginning of *Adam* of the earth.

The believing Soul of *Paul* and other Christians, hath a two-fold flesh: one ear-

thy of *Adam* of the earth, which must bee mortified, untill it doe quite vanish; the other Heavenly of *Christ*, through the Holy Ghost: and in this flesh doe we come to Heaven.

This is the beginning of all Christianity, to wit, the new birth of the Spirit, out of which all other things must flow; that so the flesh of *Adam* may be mortified and dye.

CHAP. II.

That Paul and all Believers eat and drink the Flesh and Blood of Christ really, and through Baptisme offer themselves to dye with Christ. Eph. 5. 30.

NO man ought to be Baptized, unlesse he doe first believe; out of Faith and the Spirit ariseth the New Birth; hereupon every one ought to be Baptized, into the satisfaction of *Christ*, when he believes, and is willing with *Christ* to deny himselfe, to loose himselfe, to dye unto all worldly pleasures; The outward body is sprinkled with

with water, but the inward is cleansed by the heavenly water; there is an earthly water in Baptisme, because of the earthy body; and yet all must be understood Heavenly, the body of *Adam* gets nothing to serve him for Salvation, for Christ hath not redeemed it: but the Soul, which he hath cloathed with his own Flesh and Bloud from Heaven, and so she hath a new body, and is a new creature.

Now out of whatsoever one is borne, that same hath he also in him, and is fed by it, as the body of *Adam* is of the earth, and beares the earth within him, and is fed of the earth; The new man is of Christ from Heaven, and beares the flesh and bloud of Christ within him, is also fed thereof.

The mouth of *Adam* receives bread of the earth, and Wine of the Vine, and he gets nothing by it; but the inward man receives the flesh of Christ in the bread, and his Bloud in the Wine, for a remembrance.

We being men cannot Baptize without water, but the Holy Ghost can Baptize without it; but water is taken for the earthy mans sake, It workes nothing to lead him into that, which is from above,
D 2 that

that is , to the Heavenly Water.

So we being men cannot give the body and bloud for a remembrance, without bread and Wine: but the Holy Ghost can feed us without Bread and Wine, with the Flesh and Bloud of Christ; therefore is Bread and Wine taken in the Lords Supper, to signifie, that we Christians are partly of earth, and therewith wee enter not into Heaven, neither can we eate the flesh and bloud of Christ; againe, that we are also of Heaven, and have an Heavenly body, wherewith we doe eate Christ really and bodily; In the Sacrament; the bread & wine works nothing, it abolisheth no sinne, Salvation and remembrance ought not to be made all one.

If the consecrated bread should feed the Soul to eternall Life, then must these errors follow.

First, must the blessing be turned into popish Transubstantiation, so that the bread should not remaine more bread, but would be changed into the body of Christ, and the Wine would be Wine no more, but changed into the bloud.

Secondly, out of the corruptible earthy
bread

bread and wine must grow an incorruptible body, or the supernaturall Heavenly must be had by the naturall or earthy; but as little as the flesh and bloud of Christ is of *Adam*, so little also is it possible for the consecrated bread to feed the inward Heavenly man.

Thirdly, the ordinance of Christ would be quite altered and corrupted, he hath ordained it for a remembrance, the remembrance would be made to worke Salvation, and all that should have and use it, should be saved, and all those that have it not, or use it not, should be damned.

Therefore we conclude, that the new creature receives really and bodily, the flesh and bloud of Christ, for a remembrance, and that the Holy Ghost feeds all believers really and bodily, with the flesh and bloud of Christ, to eternall Salvation, or life eternall.

CHAP. III.

That Paul and all Christians keepe the nature and propriety of the new Creature, in mortifying of the old. I John 3.9.

EVEN as Christ the maker of the new Creature is from Heaven, and lives an Heavenly life; Even so all Believers are of Christ, and live a christian life, that is, they live such a life, as Christ lived, they cleanse themselves, and endeavour to be pure, as he is.

In Christ there is no more but one nature, to wit, the Heavenly, for his flesh is of the Holy Ghost in the Virgin, but in Believers there must be a twofold nature; the one is Heavenly out of Christ, with the new flesh and bloud, children of God; the other is the nature of Adam, with the earthy flesh and bloud.

These two are against one another, the Heavenly flesh is wholly against the earthy,
and

and the earthy, against the Heavenly ; The Apostle calls it *Flesh and Spirit*.

Spirit is the inward man, because he hath his Heavenly flesh and bloud of the Holy Spirit, and never doth fight against him, as in *Christ* you may see.

Flesh is the outward man, because hee fights continually against the inward man, which is of Heaven; hence is understood the saying of *Christ*, and *Paul*, *Caro non prodest quicquam*, that is, *the flesh profits nothing*; but *the Spirit quickneth*, that is, if *Christ* had in him the flesh of *Adam* of the earth, he could be of no profit to us, he would be mortall, corruptible, and though we should eate it, it would profit us nothing: but the Spirit quickneth, that is, we have the new body of the flesh and bloud of *Christ*, wherein is eternall life, which is borne of the Holy Spirit.

He that walketh after the Spirit, that is, after the inward man, which hath an Heavenly flesh and bloud, he shall live; But he that walkes after the flesh, that is, after the old birth, which is of *Adam*, or after the old man, he shall dye.

The new body is of *Christ*, the old body

is of *Adam*; If we live in the new body, then the old is supprest, if we walke after the old body, then the new is supprest.

The more we have of the nature and propriety of the new body, the weaker and feebler growes the old, and the more wee have of the nature and propriety of the old body, the new groweth, weaker.

His nature and inelination is to humble himselfe, to become lowly, to hate himself, to loose himselfe, to deny himself, to yield up his right, not to resist evill by violence, to overcome evill with good, to forgive his enemies, not to revenge himselfe against any man, to doe good to his persecutors, to be peaceable and meeke, to kill no body, but to convert and quicken that which was dead, not to go to Law, nor to warre about temporall things, but to leave the coate together with the cloake, &c.

Contrary wise, the nature and inclination of the outward man, is to exalt himselfe above others, to love himselfe, to desire to be his own, to yield nothing of his right, to resist evil with force, to overcome evill with evill, not to forgive, but to be of an implacable heart, to revenge himselfe against his enemies, to entreate his persecu-
tors

tors evilly, to destroy that, which is hurt, to go to Law, to strive, to make warre about mine and thine, to part with nothing at all either little or much.

For such nature and inclination of *Adam* Believers doe suppress and mortifie within themselves, by vertue of the new birth.

Of this reade the booke of the Tree of knowledge of good and evill, and the German Theologie.

CHAP. IV.

That Paul and all Christians are minded even as their Lord and head, and live without propriety of will. 1. Peter 2. 13. 14. 15.

IN Christ there is no rent, for he is wholly of Heaven. God and Man, and in him there is no sin.

But in Belevers their is a rent and fight, untill corporall death, for after the inward man they are of Heaven, and borne of the

holy spirit, and so they have the mind of Christ, they stand in humility, and live without propriety of Will.

But as they are of the Earth, born of the flesh, they are earthly minded, and desire to live in propriety of will; But Believers live more after the inward man, then after the old outward man; therefore saith the Apostle, cleave fast to humility, for God resists the proud, but gives grace to the humble; for as much then as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind. 1. Peter 4, 5.

Also doe nothing through strife or vain glory, but in lovelines of mind let each esteeme others better then themselves; look not every man on his owne things, but every man on the things of others also; let the same mind be in you which was also in Christ Jesus, who being in the forme of God, thought it no robbery to be equall with God, but made himselfe of no reputation, and tooke upon him the forme of a servant, and was made in the likenes of man, and being found in fashion as a man, hee humbled himselfe, and became obedient unto death, even the death of the Crosse. Phil. 2. 12.

Such and the like do the Apostles speake to their Auditors, and as they speake, so they live also, and so also live all believing Christ.

Christians live and walke.

The whole person God and Moan, did humble himselfe, when he was upon earth in the state of his humiliation, therefore was the whole person, God and man exalted; soe likewise every Believer humbleth himselfe throughly in Spirit, soul and body and in due time shal be throughly exalted with Christ.

There is also no propriety of will in Believers, for he that is believing is delivered from himselfe, and set at liberty, he is freed of the greatest bond, namely, of *himselfe*, and lives to God in Christ Jesus; he doth not what he will himselfe, but what Christ wils.

Those that the Sonne makes free, they are free in deed, John 8.

But those are free which are no more Captives, or tyed, and therefore those, that are alinated from themselves, and given over to Christ, those indeed are freed from the hardest captivity, to wit, from their own wils.

Therefore doe they live in freedome, that is, in the will of God, and so nothing can doe them any hurt, for Christ hath taken them away from them, and so death can-

cannot lay hold on them, for Christ hath overcome death, therefore he that is believing, is become his; in whom he believes, and is no more his owne selfe, therefore doth he live without propriety of will, and own pleasure after the old man, but he doth bruise his head, and lets him not goe forwards.

CHAP. V.

That Paul and all Christians do live without propriety of goods in the world. 1. Tim. 6. 8, 9, & Acts 3. & 6.

WHere the will is left or resigned, there are also all things left together with it, so that now there is no more any will in man, and man hath no worldly goods, but for his need, and possesseth and useth all things in God.

There are heavenly and earthly goods, the heavenly are our owne, no man can take them from us, & they cannot forsake us no not in death it self, the earthly goods, for
tempo-

temporall life are not our own, they are but lent unto us for our need.

Like as in an Inne, there is meat set before the Guest, and bedding is allowed to him ; even so all Christians are in this World Guests, their Country is above in Heaven.

The World makes propriery of temporall goods, as houses, lands, money, cloaths &c. but christians make no propriety thereof, which you may perceive from thence, that if they have a house, Garden, money cloaths &c. they use it for meere necessity, and to helpe their distressed neighbour, but when the enemy comes and will take it from them, or when any man challengeth it by suite of Law, then doe they begin no quarrell, nor warre about it; they let it go, that they may but keepe the Kingdome of God, the reason is this, they did possesse it without propriety, and used it in the Lord, and they have alwaies acknowledged that they are no permanent goods, but must perish with this World when death comes, so that they must goe from their worldly conveniences, they doe not grieve to leave them behind, for they have not possesst them with any delight, nor have they made propriety of strange goods.

The

The unbelievers and false Christians call this doctrine of Christ, the doctrine of Anti-christ, and therefore they will not follow Christ; they make propriety of strange goods, yea, they make them their Idoll, none, either great ones or of the meaner sort will part with any of them, but make law and war about temporall goods, and in so doing loose temporall and eternall both together; so a warring Prince or King that goeth to war against his enemy, about a Village, Castle or City, and will not part with any thing, if he chanceth to be kill'd; *then hath he lost temporall and eternall things both together, & he may blame himselfe.*

All things ought to be common amongst Christians, even as the Sunne, the aire and the water are common; but there are some Believers that will not divide, therefore Christians also may have something, but not like unbelievers; but as it is seemly for Christians, which possesse all things, *as if they did not possesse them.*

That is, they use all things without propriety, and are ready to return them to the Lord, whensoever he doth aske for them, and therefore they doe not rejoyce much, when they get earthly goods, for they are
not

not their own, nor can they carry away any things with them out of this world, when they dye; and if they are taken from them, they doe not grieve much at it, because the highest good, the Kingdome of God which is their portion, doth remain with them.

Out of all this is to be gathered, that among Christians there is no strife nor war about that which is temporall, they part with it without gainsaying, if so be that any lay claim to it.

Foxes have holes, and birds have nests, but Christ hath not whereon to lay his head, that is, Christ is of Heaven, therefore needs he no propriety upon Earth or earthly things.

All Believers are children of God, and no more children of Adam, therefore have they no propriety of goods in this world, as Beasts have, they are no more Foxes or Birds.

And though after the outward man they need habitations, meat, drink. &c. Yet doe they possesse all things, as if they had them not, and are ready to leave and forsake al for Christs sake, and they would rather they forsake all temporall goods, then forsake the word of God.

CHAP. VI.

That Paul and all Christians have the peace of Christ within them. Col. 3, 15.

MAny inconveniences fall upon the outward man of true Believers, so that he must suffer poverty, hunger, thirst, revoiling, ignominious intreating, and lastly death: But all that is the Crosse, which every Believer willingly beares, and followeth Christ his Lord; and although outwardly he is oppressed, yet hath he inwardly peace, Joy, and rest, for where faith is, there is also Christ, and where Christ is, there is also his life, and where Christ and his life is, there is also peace.

As he saith, *my peace I give unto you, not as the world giveth give I unto you;* as if he should say, The world hath a worldly peace, where they agree in evill together, as one theefe with another, one adulterer with another, or where one doth believe but to please himselfe and others, and keeps an ex-
ter-

ternall peace to the end, that the flesh may not be mortified.

But of such a peace saith the Prophet, *In this peace I have great anguish*: Christians outwardly are at variance with the world, but inwardly they have joy and peace with God through Christ, even in the mid'll of death it selfe, which no man can utter, it consists more in feeling, then in words.

Those that are borne of God, and are children of God by faith, are not their own; those that are not their own are freed from themselves, and have no propriety of will nor of goods; the lesse propriety of will and goods, the greater rest, peace, and full content.

Contrariwise, the more propriety of will and goods, the greater un-quietnesse and the greater damnation.

Christ cals the cares of this life, an over-chargeing, burthen and surfeting of the soule, and it is so, and he cals riches *Thornes*, and they are so likewise; for he that is encombred with the cares of this life, and of temporall goods, he cannot and is not fit to undertake any godly thing, *the good seed will be choaked*,

Mammon lets him have no rest, neither day nor night.

The

The soul must not be burthened at all, must live without propriety, and then it is *Christs* own, and not its own.

True Believers have unquietnesse and anguish in the world, *but in Christ they doe possess joy peace and full content.*

This treasure none can take from them, no Thiefe can robbe them of it, no fire can burne it, yea death cannot seperate it from them - All things of the world doe forsake us, Father, Mother, Brother, Sister and other goods cannot comfort us, only Christ with his peace will never forsake us.

CHAP. VII.

That Paul and all Christians doe not goe to Law, nor strive about temporall goods, nor doe they put any man to death. Col. 3. 13.

IT would not be fitting for a Guest that comes into an Inne, where nothing is his own, that he should appropriate to himselfe any things, and quarrell about it.

All Believers are strangers & Guests in this World; and have nothing of their owne, so that they can truly say, this is mine, or none can take it from me; they are strangers here on Earth, their Country is above in Heaven, therefore doe they not goe to law nor strive about temporall things.

The children of this world, which know not Christ, change that which is common into propriety, going to law about temporall goods, yea, one kills another about them, but among Believers it is not so, they doe not quarrell or go to law.

It would be a fault in them, if they should be heires of the eternall goods in Heaven, and would here strive together about temporall goods on Earth; they are ready to yeild up their right, and will rather take wronge then doe wronge to others.

Such enemies are all Christians to suite and law, that they would rather part with their Cloake and Coate, then to goe to law with their neighbour; for if they should doe so, then the love of God and of the Neighbour would be forgotten, and the love of the temporall goods would prevaile.

Christ-

Christians put not themselves to such trouble, as the children of the World doe, which quarrell and goe to Law, and when they have spent much time in it, yet at last they must leave of.

If they will be saved, they must come to be reconciled, else they will loose temporall and eternall things both together.

The Children of God I say, doe not so, they presently in the beginning suffer temporall or earthly goods to be taken from them, and keepe the peace of Christ in their heart; in this peace none are killed by Believers.

Yea, they would rather suffer themselves to be killed, then to part with the life of Christ.

CHAP. VIII.

That Paul and all Christians put no sinner to death, nor banish Hereticks.

I Tim. 5, 22.

IN the Old Testament, under Moses, the visible people of Israel, were to be kept pure and clean in the view of the heathens, and to the Glorie of the Name of God, in which Name, not only the Jewes, but the heathens also should be saved together.

The evill were at that time in the figure punished corporally, to the end, that if some would not be honest out of love and Faith, yet by force of the Law and feare of punishment, they might not be a scandall to the people, or bring in a confusion amongst them.

Hence adulterers were stoned, those that had done murther, were killed, and false Prophets were stoned to death, for the people in generall as to the whole multitude were not sealed with the holy spirit, so that they could try the spirits.

Yea

Yea the spirit of the Father only was with them as a spirit of bondage, and besides very few among them did live after this spirit.

But we in the New Testament under Christ, belonging unto the holy Citie of God, have all the spirit of Adoption (or Filiation) comming forth from the Father and the Sonne, we are sealed with the love of God, so that we can and ought to try the spirits: but not put to death, we are able to beware of false Prophets, and therefore ought not to banish them.

For he that is a Christian, receives no harme by them: *He is a rock*, and unbelievers which doe not belong unto the holy Church of Christ, can seduce no Christians.

If hereticks ought to be put to death; then more then halfe of the world must be put to death, for all the world is against Christ.

Likewise, they put no sinners to death, for the mercy of God in Christ availes with them, *as I live I will not the death of a sinner, but that he be converted and live.*

Who is a sinner?

Ans. A thiefe, a murtherer, an adulterer,

terer, an userer, heretick, &c: these are dead; therefore ought they not to be killed, but to be converted and quickned.

Sinne is in the inward man, and the inward part is the malefactor, not the body, which God will not have kild at all: God will either of grace forgive sinne, if a sinner be converted, in time of his being in the body, or else he will punish it with eternal damnation; Christ will not that the tares shall be rooted out, least the wheat should be plucked up in stead of them, the Angels shall doe that, not now, *but at the day of the last judgement*; Man himselfe is blind and a sinner, how should one blind man lead another? how should one sinner kill another for sinne? will they not both fall into the darke pit?

Christians seeke to helpe the lost Sheep, they help to cure that which was wounded, and helpe to quicken that which was dead: If they should not do so, but should kill sinners and hereticks, (which as yet is impossible) then the Lord would say; *O thou wicked servant, I forgave thee all thy debts, and all thy sinnes, because thou desiredst mee; should not thou also being alive in body, have had compassion on thy fellow servant and brother; for whatsoever thou*

thou wilt, that men should doe to thee, thou shalt even so doe to them; as if thou hadst fallen into such a sinne, thou wouldst desire, that men should have mercy upon thee, uot kill thee, but convert and quicken thee; likewise consider, that thou being a secret sinner, as thy neighbour is a publique sinner, art in the like condemnation with him.

Christianity stands in the inward man, which through willing obedience in purity lives before God, and doth not stand in workes of the life, as *Judaisme* did; besides, sinne is Spirituall, and none can punish it, but God.

By Faith are Christians godly, and remaine righteous inwardly, not out of fear of punishment.

But if any one out of infirmity, should fall into sinne corporally; then Christians are at hand to lift him up out of his fall, but they doe not kill him.

Paul saith, If thou hast admonished a bereticke once or twice, then shun him, he doth not say kill him: And the adulterer of *Corinth*, hee gave to Sathan, who after he repented, was to be received againe, but struck not off his head.

So did Christ to the woman, that was taken in adultery, for he said, *He that is without sinne, let him first cast a stone at her, and they all going away, Christ said, goe and sinne no more.*

Hence it is to be concluded, that Christians must not kill, nor banish any man, whether he be a heretick, or a sinner, but they must behave themselves even as Christ their Lord hath done, and accomplish the commandement of Christ with love.

CHAP. IX.

That Paul and all Christians doe not defend the Gospel by force, warres, or battails. 2 Cor. 10. 3. 4.

THough it be most assured, that Christians kill not sinners, nor banish hereticks, yet some false Christians are found, which doe teach and say: It is true, Christians themselves put no man to death, but they may doe it by the hands and power of the Magistrate, and so they may punish evil

to the death, and defend the word of God by the sword, &c.

But this is quite contrary to the life of Christ, to proceed with violence by the hand of the Magistrate.

Say they, the Magistrate is of God, and ought to punish the evil.

Ans. If the Magistrate be of God, then doth he Rule, and is under Christ, and doth not act against Christ.

If he be of God, he knows that God is mercifull, and doth not kill sinners, nor banish hereticks: but if he be more unmercifull then Christ his Lord, and kills; then the Lord will say to that Magistrate: *O thou wicked servant, have I forgiven thee all thy debts, and thou dealest unbrotherly with thy Neighbour, and so his hands and feet shall be bound, and he cast into eternall darkenesse.*

Even so doth it go also with defending of the Faith: false Christians will defend that by the Sword, by the hands of the Magistrate; which for all that they have not, and they wil defend the Life of Christ with warre; and yet in that same, they are, and act directly against the Life of Christ, and have it not at all.

But true Christians are Sheep; and follow

Now after Christ the Lambe, whethersoever he goeth.

Christ doth not warre, he doth not give battaile: Even so all his followers, they do not crave aid of the Magistrate, they plant not their Doctrine, nor propagate it with the Sword, for it would be quite contrary to the Gospel of peace: *Paul went unto the Cities with feare and trembling, to Preach there, but yet with the power of the Spirit.*

Those that would not receive it, hee did not force them to it by warre: but he that will go to war with the Sheep, shall quickly be overcome. We are no more under *Moses*, of a certain multitude, that we should thinke, after the visible multitude to be the Church of God; nor should we therefore go to warre against enemies, or the Turk, and beate him, as oft times happened, where they that would defend the Faith, against the Turke, had no true Faith.

For where Faith is, there is also the Life of Christ; where the Life of Christ is, there is no warre made with corporall weapons: yet it often happens, that two contrary parties doe draw their weapons together, and fight about the Truth, and each of them hath his Field-Chaplaines with

him; but these preach not Christ, nor preach they Faith, for where Faith is, there must be also the Life of Christ: where the Life of Christ is, there can be no warre or murther about temporall things, much less about Faith and Religion: also, they cannot pray on both sides; *forgive us our sinnes, as we forgive them that sinne against us*, for to kill the enemy, is no forgivenesse of sinne, or injury.

Also, none of either side can worthily receive the Lords Supper; and yet there is Preaching practised, praying, Receiving of the Sacrament, and all is quite against Christ; Thereupon they warre and fight together, not in the name of Christ, but in the name of him that set them together by the eares: Whether they doe goe both, is easie to be guessed.

The whole world will not be perswaded, that such fighting and warre is against the the New Testament, and against the Life of Christ; therefore what is not done by battailes against Christ, that is done by the hand of the Magistrate, out of a godly zeal, as they say, and they banish and kill Hereticks; thus they will by violence protect Faith,

Faith, which they have not at all, as the fruit shewes.

Behold, what the pretended Evangelicall Faction have intended, and endeavoured these many yeares; they would defend Faith with a powerfull hand, and if they could, they would have done it: One party against another, one banishes the other, kills the other, calumniats the other, and there is no end.

O, if we could altogether be humbled before God, and acknowledge our sinne, and our blindnesse one to another! that we are quite gone astray from Faith, and from the Life of Christ; then might our miseries be helped: but because every one lives after his own heady fashion, and rejects the Corner Stone; therefore all comes to nothing, whatsoever is undertaken or prosecuted.

How can tares roote out tares, there is no good in us truly, unlesse we be of Christ: but he that is of Christ, doth not banish hereticks, nor kill any; for if a heretick be banisht out of one country, he goes into another, where Christians are found as well as here; for the Church of Christ is not determined in a certain country, amongst the

visible multitude. And besides, it is to be proved who is an heretick, I feare he is such a one himselfe, that helpeth to kill, persecute, and banish others: but by this, every one must evidence and bewray himself, that he doth not belong to the Sheep-fold of Christ, because he doth not deale like a Lambe, but like a Beare and a Woolfe.

CHAP. X.

That Paul and all Christians, are without revenge, and doe not beate again, when they are beaten, 1 Pet. 3. 9.

Although the old *Adam* who is full of ill and revenge, is not yet quite dead in believers; neverthelesse, they as they are regenerate, doe daily remember the saying of Christ, *Matth. 5.* You shall not resist evill, but overcome evill with good; whosoever shall smite thee on thy right checke, turne to him the other also, that is, rather then beat againe and revenge thy selfe; thou shalt suffer thy selfe to be smitten againe.

The Sheep follow after the Lambe whether soever he goeth: Christ walkes in
pati-

patience, without all revenge, and prayes for his enemies: so doe Believers also; what Christ hath done and taught, that same also doe those that are his.

Therefore doth the Apostle Paul exhort all believers to walke in the Life of Christ, Rom. 12. Recompence to no man evill for evill, Provide for things honest in the sight of all men, if it be possible, as much as lyeth in you; Live peaceably with all men; Dearly beloved, revenge not yourselves, but rather give place unto wrath, for it is written; Vengeance is mine, and I will repay, saith the Lord; therefore if thine enemy hunger, feed him, if he thirst, give him drinke, for in so doing, thou shalt heape coales of fire upon his head; Be not overcome with evill, but overcome evill with good. 1 Pet. 2. It is said Christ hath left us an example, that we should follow his steps, who did not sinne, neither was guile found in his mouth, who when hee was reviled, reviled not againe, and when he suffered, threatned not, but committed himselfe to him that judgeth righteously.

True it is, when Christ was stricken on the face before the high Priest, he said, Why smitest thou me? If I have spoken evill, beare witnesse of the evill, but if well, why smitest thou mee? but he struck not againe, and rather then he would strike againe, he would have

suffered himselfe to be stricken againe.

So doth Paul say to the high Priest, that commanded them that stood by him to smite him on the mouth, God shall smite thee thou whited wall, for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law.

To be short, Christians doe not take revenge on their enemies, they doe not recompence evil with evill, they commit vengeance to God; if therefore Sheep doe not take revenge of Woolves, it is to be concluded, that no warre ought to be made, for war is the greatest revenge.

If the Magistrate be a Christian, then doth he deale as little against the Life of Christ, as his subjects doe, for to be without revenge, and not to recompence evill with evill, is as well said to Rulers, as to private Christians.

But whosoever maketh warre, is no christian, but a Wolfe, and belongs not to the Sheep fold, nor hath he any thing to expect of the Kingdome of God, nor may the warrs of the Old Testament of the time of darknesse serve his turne.

For christians deale not after a Mosai-call earthy fashion, but they walke in
the

the life of Christ, without all revenge, whether they be of the greatest or the meanest sort, whether they be Magistrates or Subjects.

CHAP. XI.

That Paul and all Christians are persecuted, reviled, called Hereticks, Devils, factious persons, yea at last are or may be put to death, 1 Pet. 4. 14.

HE that will have a good report before the world, and will not care rather for a good conscience, must not thinke to become a christian, for the very liberty of all christians, is mutuall Love, and the holy Crosse, that they must be persecuted by the world, reviled, and slandered to be Hereticks, Devils, factious persons, chased from one place to another, yea imprisoned or quite put to death: for first, this is the will of God, that all that will live godly in Christ Jesus, shall suffer persecution, all that will inherit and reigne with Christ in Heaven, must first on earth suffer, and dye with him.

Who can be deified or made conformable to God in the state of Glory, that hath not been first Christified, or made conformable to Christ in the state of the Crosse, for even hereunto were yea called (saith Peter) because Christ also suffered for us, leaving us an example, that we should follow his steps, who did not sinne, 2 Pet. 2.

Secondly, the reason of this persecution and reproach of being Hereticks, is contrary to the world, because the Life of Christ is quite contrary to it, and it is not tolerable for the darke world, to suffer so great a Light; the world is as a darke pit, which is full of worms: If therefore any one doth lift himselfe from thence to the Light, and become a Christian, and wil henceforth walk in the Light, and testifie thereof; then such a Light seemes monstrous, strange to the earth wormes, they cannot abide it;

They thrust christians from them, even as the Sea doth cast out the dead, for christians are dead to the world, they live to God, they are a crosse and trouble to the world, which the world will not abide, and therefore it doth banish and put to death those that are christians.

Thirdly, this persecution proceeds also from

from a good intent, the world thinkes it doth a great piece of service to God, when it kils hereticks.

For Christs sake, is Christ banished and persecuted.

Looke upon the pretended Evangelicall faction, doe they not persecute their adversaries for Christs sake? They have no bad intent, they think they doe service to God, when they imprison and put to death hereticks and sinners.

Seeing they have no power of their own, they crave ayd of the Magistrate, through him doe they accomplish their designe, so they will not doe it themselves; but it must be Pilate that must doe it.

But by this they manifest themselves that they are no Christians, but wolves, for no Sheep banisheth or chaseth the wolfe; no Christian kils an heretick; they shall put you out of their Synagogue, yea, the time shall come that whosoever kils you, will think that he doth God good service; If they have called the Lord Devill, surely they will not spare you; therefore they must be reviled before the world and men.

Let us take care that faith be kept in a pure conscience; evill reports doe not hurt Christians.

Christians, it is but a report and judgement of the day of man, which must soon vanish, but a good conscience before God remaineth for ever.

CHAP. XII

That Paul and all Christians, doe not care for the praise of men, nor for their reproach; honour, infamy and shame, is all one to them, I Cor. 4. 3.

Paul saith, with me it is a very small thing, that I should be judged of mans judgements, as if he should say thus much; Men are lyars, therefore they hate the truth, and although they hate the truth, yet shall they perish with their lyes, but truth shall remain for ever.

Although a thousand men rise against one Christian, and say altogether, that hee is an Heretick, Devill, &c. yet he is not grieved at it, for his conscience in the holy spirit beares him witnesse, that there is nothing laid to his charge before God,

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If a Christian be commended, he doth not delight in it, he regards not such stinking praise; And if he be reviled, he is not greatly moved at it; for no man reviles truth, unlesse he be a lyar, no man calleth Christ a Devil, unlesse he himselfe be of the Devil, and none banisheth another, as an Heretick, unlesse he be an Heretick himself: To a worldly man it would be a great grief, if he should be reviled, for his conscience doth convince him, that there is no wrong done unto him, for he is wicked naturally, and to a worldly man it would be a great pleasure and delight, if he should be flattered, and commended, because he loves himselfe.

But a Christian rejoyceth, if he be ignominiously entreated by the world, as Christ saies: Blessed are you, when men shall hate you, when they shall separate you from their company, and shall reproach you, and cast you out as evill doers, for the Sonne of mans sake; rejoyce you in that day, and leape for joy; for behold your reward is great in Heaven: for in the like manner did their Fathers unto the Prophets, that have been before you, Matth. 5. and Luke 6.

Also, the Apostle saies: Beloved, thinke it not strange concerning the fiery

fiery tryal which is to try you, as though some strange thing hapned unto you; but rejoyce in as much as you are partakers of Christs sufferings, that when his glory shall be revealed, you may be glad also with exceeding great joy; if yee be reproached for the name of Christ happy are ye. 1. Pet. 4. 13.

And although Christians doe suffer such persecution, yet doe they offend no man, but behave themselves as becomes the servants of God, in great patience, in afflictions, in distresses, by honour and dishonour, by euill report and good report, as deceiuers, and yet true, as unknown, and yet well known, &c. 2. Cor. 6. If the world hate you, you know that it hated me before that it hated you (saith Christ) If you were of the world, the world would love his own, &c. Remember the word that I said unto you; the servant is not greater then his Lord, &c. But all these things will they doe unto you for my names sake, &c.

Now let every man take heed, that he doe not thinke, that this Scripture makes only for his part, and that his aduersary is quite in the wrong; every heretick can alledge Scripture for himselfe against another, he may have Scripture, but not the life of Christ: Look upon the now pretended Evangelicall faction, how one party doth revile, persecute and maligne the other.

ther, pretending them to be hereticks, &c. and yet both are against Christ; for he that pretends matter of hereticks, is an heretick himselfe without question; chiefly, if he do condemne, banish, put to death, &c. for Christ and those that are his, doe not use such courses; each party thinks that they are persecuted for Christs sake, and for all that, both are against Christ; even as two Harlots in one house, each of them will be honest, and yet both are naught.

Even so is it with these sects; therefore when thou art proclaimed to be an heretick or wicked liver, and doest suffer persecution, only take heed that thou art no such before God, and that thy conscience in the holy Spirit doth bear witness of thy innocencie; and if thou find thy selfe free of such crimes in the inward man, then doest thou follow Christ, and bids no man to be banisht, nor doest maligne any man thy selfe, although thou doest suffer persecution and slander.

By this are known your false Christians, although they cry out against others, branding them with calumniating names, they being such themselves; no party is to be sided withal, for they are against Christ; they
have

have Christ in their mouth, but Anti-christ in their heart : Blessed are those eyes, which can see it; for the peace of Christ remains with them, in evill report and good report, in honour, and dishonour.

CHAP. XIII.

That Paul and all Christians, doe not force any man to believe, 1 Peter, 5, 2.

THose that thinke the Holy Church to be a visible Assembly of a certain multitude in a determinate Country, and do tie Faith to the Sacraments; those use to force and constrain men to Faith, as if Faith were the worke of men, and as if it could be wrought by carnall perswasions, and the workes of man.

Now such forcing and constraining men, are in their proceedings directly against the Grace of Christ, against the manner of the *New Testament*; where no man ought or should be compelled, *Spontanea mea obedientia*, that is, no obedience is pleasing to me, unlesse it proceed from a most willing heart,
 God

God will not have such a faith as is forced, as in the old Testament it was; but a free willing spirit.

He is a Christian, and not the body of Adam, or the outward man, which may be put to death, &c. but Believers know well that no man can be constrained to believe by corporall power; The Father must draw him that shall come to Christ.

If the Gospel should be propagated by the sword, it would prove directly against Christ, and come to nothing at all; Faith that is forced, is no Faith at all; he that takes the sword, *must perish by the sword.*

Many professors of Religion have planted a *science* without a root, and they have done it by the power of Princes and Magistrates, that is by the sword; it must be still guarded by the power of *men*, to make it last but even as it began, so shall it end: by the power of man was that building raised, by the same power again shall it be demolished.

In that *demolishing* worse may follow; Christ hath not planted his Gospel by the sword, there was no corporall compulsion; but the Gospel preached by the Spirit: Whosoever permits not the holy Church to remaine an invisible Assembly in the *SPIRIT*,
and

and by faith doth turn himselfe therunto,
but will set up a particular congregation,
and proclame others to be hereticks; yea,
banish and put them to death for Religions
sake; he is easily known from whence he is
and who hath sent him.

Those of the new pretended Evangelical
faction doe even nothing else; each party
will be the right Judge, one maligneth the
other, calls the other by calumniating names,
yea, doubtless little lesse then spirituall
murther is amongst them, and it is to be
feared that it may come to bodily mur-
ther.

Woolves may conflict with those that
are of the like nature, but Lambs suffer a-
mongst them; Lambes doe remain in the
Sheeps fold.

And that the complotters of Hereticks,
&c. doe run out of the sheep-fold, is evident
by their designs, For by their fruits ye shall know
them.

CHAP. XIII.

That Paul and all Christians doe not looke upon any outward Ruler or Teacher, but keep only Christ their Head, and of them none doe dominier over another, John 10. 5.

THere are two Churches upon earth, the Church of men, which by doctrine and power of men is gathered and defended: And the Church of God, which is dispersed and governed by the holy Spirit: those that are in the Church of men, have many teachers and heads, and are rent and divided into many Sects.

To some one their chief Doctor and Ruler is such a man, to some other such a man, and each party have their certain Institutions, tenents, and denominations, and differ in ceremonies from others, and every one of these divided Sects say, we are the true Church, amongst whom truth is to be found: no, saies the other, only amongst us is Christ to be found. So

So that each Sect will be the Church, and thinks to have hit it to a hayre; But Believers in the Church of Christ have not set up for their head or Doctor any man whatsoever, but *Christ* alone: Moreover Believers are not in one certaine country, but are assembled in the spirit, although as to the body they are scattered through the whole World, even as Wheat amongst chaffe: And although there be many distinct Sects, there may be many pious hearts (whilst the harvest is in the blade) amongst them.

To this Assembly of true Believers doe I stick ; in this holy Church doe I rejoyce to be in, and I may be in it, though I dwell amongst any of the distinguished Sects, yea, though I dwell amongst those that have no profession at all ; I am nothing prejudiced though I dwell amongst men, because men are not my head or Teacher; Christ Jesus is, and remains my head and Teacher; he is every where with me and in me, and I in him.

Those in the Church of men, do excommunicate and maligne one another, because each Sect, thinkes it selfe to be the true Church.

But out of the Church of God, wherein I am by the grace of Christ, no man can thrust me. Although

Although the Protestants should chase me amongst the Papists, or Athiests, yet amongst either of those should I be still in the holy Church, and should have all heavenly gifts common with all Believers; and although Papists should banish me into Turkey, yet even there should I be in the holy Church.

Woe to him that is alone when he falls, for he hath not another to helpe him up; that is, Woe to them that are in the Churches of men, where the inward word Christ, is denied; for if thou art banished, and the Bookes and outward word taken away, then thou remainest alone, none will helpe thee up, but thou wilt fall downe in the deep.

If thou be a member of Christ and the holy Church, Then the inward word of God is within thee, which is thy true life, and true light, so that thou wilt not be alone, though thou be chased from one place to another, amongst what people soever.

The church of men, may be called the many headed church, for there are many heads, each Sect hath her own head, mind and affection: But the Church of God hath but one head, to wit, Christ Jesus; She is Assembled in one Spirit and will, and keepes the bond of charitie in the unity of the SPIRIT;

As

as if I came amongst the Turks, and found a Christian, then is he one & the same with me of the same will & faith: If I come amongst the Papists, and find a Christian there, then doth he agree in one with me, & remains in the same mind, life and spirit: If I come amongst Protestants, and find a Christian there, then are we all one, and doe not rent the bond of Christian love about any whimsicall opinion.

The Church of men hath need of worldly things, and is ruled by ordinances of men, where one hath to command another; but in the Church of God there is no need of lordly power or dominion; Shee is governed by the holy Spirit.

Christ remains the Lord and doth not set either *Pope* or *Luther*, or any other over his Church; he needs no Lievtenant, he doth not appoint the worldly sword over his Kingdom, it hath no mastery at all over the Church of Christ, which consists in spirit and faith, nor is there in his Church any one Lord, Commander, or Master of another.

Christ hath not set his Apostles over the Church, that they should exercise Lordship over Believers; muchless wil he ordain men

or Magistrates for that purpose.

The Kings of the Gentiles exercise authority over them, and they that exercise authority upon them, are called Benefactors; but ye shall not be so, but every one ought to be a servant to the others; I remain your Master, saith Christ: If there be great dealings with the Magistrate, that he as in the old Testament, should settle the Church and take a care of her, and that text be alledged, *Kings shall be thy nursing Fathers*, &c. then is it easie to be known, that they doe not belong to the church of God; but to the church of men, where corporall dominion, force and punishment is in use, where one is Lord and Master of the other; but in the Church of God there is no dominion nor constraint; there none hath command over another in matters of faith or Religion, there the Master is as the servant; the Prince as the Plough-man; All are one in Christ Jesus.



Part Third.

CHAP. I.

That many waies are devised to attain to Faith, or the life of Christ, although the true way to Christ is not to be found in any outward thing whatsoever. Col. 2. 22.

Hitherto hath been described the life of Christ, or true Faith with its property, which is happines and eternall life; Likewise it is a square leuell or line of the holy City of God, and the Inhabitants thereof here on Earth; by which all Books, all writings, all Doctrins and Sermons, yea, all the actions of all men may be ruled, measured and tryed, whether they be of God or against God.

Now followeth, That we take most speciall notice about the true way, by which wee
may

may attain to saving Faith, and by faith may try all Sects.

Those in the church of men knowing not what Faith or *Christ* meaneth, have devised many waies (as their lives, doctrine, and books doe shew) how Faith may be attained; but they almost all say, only faith in *Christ Jesus* doth save and nothing else; this Faith they thinke to worke from outward into the inward part, by meanes of the hearing of the Word and Sacraments.

Hence some amongst them thinke to obtain Faith, by the Baptisme of Water, some by the Lords supper, others will carry it into their inward part, from the outward hearing of the word; because Faith must come by hearing; others will take it out of the reading of Bookes; thinking that the litterall knowledge of *Christs* Birth, Death, Resurrection, &c. is saving Faith.

Some believe only in the choicest of Books; and they let alone the Bible, as a book written obscurely, which their pretended Doctors have better explained, by inspiration of the holy Spirit, and thinke that it may be better learned out of the Glosse, then out of the Bible it selfe.

Hence some with great greedinesse fall up-
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on the writings of such a man, others of such another man, every one sticks to the Bookes of his pretended best Divine, and as it is in the Proverbe, *Every Foole likes his own Club.*

Some are conceited that Faith is but imputed unto them by the outward hearing, and by the Sacraments, & so apply to themselves the Merit of *Christ*; but there is no renewing within them, neither doe they desire that *Christ* within them should be their Justification, for if he should dwell within them they are afraid they should become Devils to the World ; or rather *Christ*, who hath taught *He that hath not the Spirit of Christ (and so consequently is none of the world) is none of his.*

Others doe so highly esteeme of the outward preached word, that they quite forget the inward conduct of Spirit and truth, and will not admit of it, least they might become odious and precise in the sight of nominall Professours, such as themselves: But *Christ* saies, *He that hath not heard and learned of the Father, doth not come unto me.*

Therefore they may not learn of God, and become devils in the sight of the word, they doe learn it of men, and so doe learn alwaies *And never come to the knowledge of the truth; for*
they

they resist that which should lead them to the right way, yea, to him that is the way himselfe, and would himselfe teach the way.

CHAP. II.

That Faith or the life of Christ, is not to be gotten by the Baptisme of Water. I Pet. 3. 21.

ALthough Baptisme be a Sacrament ordained or commanded by *Christ* himselfe, he being the maker of the new Creature, yet for all that it doth not worke faith, nor can any obtain Faith, or the life of *Christ* by Baptisme.

Those that are in the church of men, and doe make shift with outward things, thinke to obtain Faith by Baptisme; for they say, that the water is so powerfull by the word of God, that all that are baptized, are sanctified and saved thereby; that Baptisme doth worke the forgiveness of sins, delivereth from death and the devill, and brings eternall salvation.

Others amongst them doe hold the contrary

trary, and say no, to wit, That Faith cannot be got by Baptisme, but that Faith must be pre-existent, and that none ought to be Baptized but Believers; as Christ saith, *He that believeth and is Baptized, &c.* The Minister also doth aske, *Doeſt thou believe;* and when the God-father saith yea, then doth he baptiſe the childe.

By the ſpirit doth the childe believe in *Chriſt*, and upon that Faith is the childe baptized.

And although they ſay, That Faith muſt be there before hand, and not firſt got by Baptiſm; nevertheleſſe they do ſtraight-way ſpeake againſt themſelves, when they confeſſe, That Baptiſme doth worke forgiveness of ſinne, that it waſheth away originall ſinne, and that it brings life and ſalvation.

If Baptiſme doth ſo, then Faith is nothing, which muſt be there before hand, and if Faith can do nothing without Baptiſme, then muſt Faith and Baptiſme be together; and that wee cannot be juſtified and ſaved, only by Faith, but by Faith and Baptiſme.

And ſo all unbaptized children muſt be damned, though they had Faith, and ſo our Salvation ſhould be tyed to this Sacrament,
and

and consequently, *Christ* had given a Law, and no signe of grace and mercy.

But that true Faith is not wrought in us by the Baptisme of water, daily experience beareth witnesse; for many a thousand are baptized, and yet are unbelieving worldly men, and live in damnable finnes.

And many a thousand who are not baptized, are saved, because they believe in *Christ*.

Christ hath commanded to baptize onely Believers; therefore he saith, *He that believes and is baptized shall be saved; But he that doth not believe shall be damned:* He puts believe first and last, as the principall part of our christian Religion; to make it known, that no outward thing doth save, to the end, that the way to Heaven may remaine shut up to him that is impenitent, though he causeth himselfe to be baptized; and that the way to Heaven may stand open to the Believer, though he could not procure himselfe to be baptized.

CHAP. III.

That Faith is not gotten by the use of the Lords Supper, nor may the life of Christ be attained thereby. 1 Cor. II. 27, 28, 29.

AS the Lords Supper, so Baptisme, is likewise a very great mystery and Sacrament, but not ordained for Dogs and sinners, but for believing Christians; which together with their Neighbours receive the true body of Christ, and his true blood For a remembrance.

For the words of the Institution or Ordinance sheweth thus much, *That Christ hath left it for a Remembrance*; but those that are in the church of men, and tye their Salvation to the wal-church or Ordinances, overthrow the meaning of Christ, they will controule wisdom it selfe, saying that the Lords Supper is such a Sacrament as begets Faith, abolisheth sinne, purchaseth forgiveness of sinne, and brings eternall Salvation; and that there is no other meanes to come to Faith but by the Sacraments, and that
God

God doth not worke Salvation other waies then by the Sacrament.

Some amongst them hold the contrary, and say, That he that will use the holy Sacraments must first have Faith, and he that hath not Faith Receives unworthily, to his own damnation.

Seeing then that faith must be preached, and not gotten by the Sacrament, that is, because the Sacrament cannot worke or bring faith, therefore it must needs follow, that the sacrament cannot worke forgiveness of sin or Salvation.

But if the Sacrament should worke forgiveness of sinne, life and salvation, then would faith be nothing; or if faith does it, then the sacraments do it not; or if both faith and sacraments together (as some wil) must save, faith were sufficient &c. Some among them say a little better, that only faith doth justifie and save, but that such faith is sealed by the Sacraments, and that it is taken only for a remembrance, and not for Salvation; for if the Lords Supper should worke forgiveness of sin, life and Salvation, then must it doe so with all men that doe but receive it, and then all must be saved which should have it, and all damned which should not have it.

Or if it should worke forgiveness of sinne,

life and Salvation only in believers ; then must follow, that either Faith with the Sacraments doth save, and that Salvation is tyed to the Sacraments, or else that Text must be false ; *Only Faith in Christ Jesus doth save*; but it is evident by true experience of God and Truth, that the Sacraments doe not save, that is, they doe not worke forgiveness of sinne; but that Faith and forgiveness of sinne, must be pre-existent.

And so the way to Heaven or the Life of Christ, remains close shut up to the wicked and impenitent, although they doe use the Sacraments every weeke, and the way to Heaven remaines open to penitent and hungry hearts, which the Holy Ghost hath made believing; therefore can none purchase Faith or the Life of Christ, by the Sacraments.

CHAP. III.

That Faith or the Life of Christ, is not learned by hear-say of men, 1 Cor. 3. 7.

THe now stirring Sects, which looke for their Salvation in the Wall-Churches, and Ordinances, tying it to the outward hearing, say, that no man can attaine to Faith, without the outward Preaching Ministry; that he that heares the Word of God is believing; he that doth not hear it, is unbelieving, because Faith comes by hearing, *Rom. 10.*

But when they are asked, if so bee then, that Faith comes by hearing, and that none hath Faith without the Word of God bee outwardly heard by him, how then doe Infants get saving Faith.

Some answer, that Faith is infused into them by Baptisme; but then if they should not be Baptized, they should have no Faith.

Then must the Infants of Hereticks have no Faith, because they are not Baptized;

zed; But when they are further asked, how that Christ commands only Believers to be Baptized; and that none is Baptized, before he be asked, *Doeſt thou believe?* and that hee hath answered, thereupon he is Baptized.

When they are asked about the Faith of Infants, then they doe not know what answer to make, for their ſalvation ſtands upon the Sacraments, and in the waſhed Churches, where the Word of God is preached. And they are angry if it be ſaid, that God is no reſpecter of perſons, that he hath members of his Church amongſt all Heathens, Nations, & Tongues, *Rev. 8.* though they ſhould be but Infants.

They are like unto the envious Jewes with their circumciſion, they will bee the only people of God, and the Holy Church; But they ſhall heare at that day, what Chriſt ſayes, *Many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, Iſaac, and Jacob, in the Kingdome of Heaven, but the children of the Kingdome, ſhall be caſt out into utter darkneſſe, &c. Math. 8.*

Some amongſt them have met with the Text of *Paul*, and ſay, that wee muſt heare but with an hungry empty heart, and that God himſelfe remaines our School-maſter;
for

for the outward hearing is quite fruitlesse without the inward, and although for an hundred years together, there should bee heard Preaching, and no place given to the inward word, then all would be in vain.

And so the Text of Paul is true, and that is also his meaning, when he saies, *Faith comes by hearing*, to wit, he that beares of the Father, and gives place to the witnesse of the Father, he cannot chuse, but hee must with delight and pleasure heare outward preaching, and so *Faith comes by hearing*, to wit, rather by the inward then the outward, but they dare not speake of the inward word or hearing, least they should be called *Enthusiasticall* or given up to the Spirit, though Christ hath taught, that the vocall preaching Ministry is quite fruitlesse without the inward hearing, and that the outward word is quite dead without the inward.

If Faith should be learned by the outward hearing of men, and not by the inward, then Faith would bee the worke of man, and repentance would stand in the power of man, a man might convert himselfe when he pleaseth; so that wee should not looke to our Salvation with feare and trembling, but might live a free, secure, li-

zed; But when they are further asked, how that Christ commands only Believers to be Baptized; and that none is Baptized, before he be asked, *Doeſt thou believe?* and that hee hath answered, thereupon he is Baptized.

When they are asked about the Faith of Infants, then they doe not know what answer to make, for their ſalvation ſtands upon the Sacraments, and in the waſhed Churches, where the Word of God is preached. And they are angry if it be ſaid, that God is no reſpecter of perſons, that he hath members of his Church amongſt all Heathens, Nations, & Tongues, *Rev. 8.* though they ſhould be but Infants.

They are like unto the envious Jewes with their circumciſion, they will bee the only people of God, and the Holy Church; But they ſhall heare at that day, what Chriſt ſayes, *Many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, Iſaac, and Jacob, in the Kingdome of Heaven, but the children of the Kingdome, ſhall be caſt out into utter darkneſſe, &c. Math. 8.*

Some amongſt them have met with the Text of Paul, and ſay, that wee muſt heare but with an hungry empty heart, and that God himſelfe remains our School-maſter;
for

for the outward hearing is quite fruitlesse without the inward, and although for an hundred years together, there should bee heard Preaching, and no place given to the inward word, then all would be in vain.

And so the Text of Paul is true, and that is also his meaning, when he saies, *Faith comes by hearing*, to wit, he that beares of the Father, and gives place to the witnessse of the Father, he cannot chuse, but hee must with delight and pleasure heare outward preaching, and so *Faith comes by hearing*, to wit, rather by the inward then the outward, but they dare not speake of the inward word or hearing, least they should be called *Enthusiasticall* or given up to the Spirit, though Christ hath taught, that the vocall preaching Ministry is quite fruitlesse without the inward hearing, and that the outward word is quite dead without the inward.

If Faith should be learned by the outward hearing of men, and not by the inward, then Faith would bee the worke of man, and repentance would stand in the power of man, a man might convert himselfe when he pleaseth; so that wee should not looke to our Salvation with feare and trembling, but might live a free, secure, li-

centious, carelesse life, as all those of the Wall-Church, and will-worship-Church doe, few excepted.

Therefore to the end, that the way to Faith or to Heaven, remain close shut up to impenitent and wicked men, though every weeke in the yeare they do heare three Sermons, to their end.

And to the end that the way to Heaven bee opened to hungry penitent hearts, although with the Infants they could hear no Sermons; We conclude againe, that Faith is not gotten by the outward hearing through men, but that the inward word must principally doe the businesse; without which the outward word is nothing but labour lost.

For he that doth not hear of the Father, can beare no witnesse nor give assent unto the outward word; for Faith doth not come by the outward hearing, but by the inward.

CHAP. V.

*That Faith cannot be read out of Bookes,
for none can reade himselfe a Believer,
Acts 8. 30. 31.*

God Bookes are not to bee rejected, no more is the outward verball Preaching Ministry, for they testifie of the treasure that is within, and they are an assured witnesse and memoriall of the inner word within us, which those of the many headed Churches of men do deny, even to this day, both by word and worke.

But to thinke to reade Faith out of Bookes, and to reade himselfe a Believer, is altogether in vaine; for Faith and the Life of *Christ* within us, is in the *New Birth*, which truly cannot be read out of Bookes.

But if it were so, that a man could reade himselfe into believing, then learned men would have most advantage, & would prove the best Christians; but Infants and pure Plough-men, &c: would bee in the worst condition, because they cannot reade.

But

But not so, none gets Faith by Bookes. The Learned men of the world, which have the Bible by heart, are for the most part, the greatest enemies of God, and of his Christ, and doe hinder all good things.

Simple, poore, and humble men, are nighest of al to Faith, and the Life of Christ, and of all are most acceptable unto God.

Even so a Sick man viewing himselfe in the Looking-glasse, doth perceiue that he is Sick, or seeth his Sickly countenance, yet cannot be cured by the Looking-glasse; But if he take Physick, hee may recover his health: Even so is it with Books, in which though we may reade and be convinced of our wicked nature, and that wee ought to be New Creatures in Christ, yet are wee not straight such, we are first earthy, we are yet to be Heavenly; But neither is wrought into us by Bookes: Now if wee could take the Physick, then might wee become new Creatures, that is, if we could eate the flesh of Christ, and drinke his Bloud, then shall we become New Creatures.

Bookes doe make neither good nor bad, no more then the Looking-glasse, for they are without us, that which makes us good, cannot be conueighed into us from
with-

without, but must come forth from within.

A man may know much by Bookes, yet have no Faith; and without reading of Bookes, a man may be a Believing Christian.

Who is fitter for the Kingdome of God then Infants, that cannot reade? Although Bookes cannot worke Faith in us, yet for all that, Believers love good Bookes, and esteeme them, but they doe not tye their Salvation to them, as now a dayes some do with this Booke and the other Book.

Likewise, although Sermons doe not conveigh Faith from without into us, yet Believers doe not despise good Sermons, but they doe not tye their Salvation to them; for no outward thing whatsoever it be, doth save a man.

Yea God himselfe, and Christ could not make me happie, unlesse hee bee and dwell within me.

Hence the way to Faith is close shut up to wicked proud men, although they reade the Bible in many Tongues. And on the contrary, the way to Faith and Christ, stands open for all hungry and humble hearts, which cannot so much as reade one letter,

letter, as all your Infants which hear and learne only of God; for he that hath within him the inward School-master, loofeth nothing of his Salvation, although all Preachers should be dead, and all Bookes burned.

CHAP. VI.

That Faith or the Life of Christ, doth not enter or is not wrought into us by any outward means, but only by the voice of the Father, of which the inward word hath its of-spring, Rom. 10. 8.

IF God must worke Faith in us by outward meanes, and not by the word from within, then it should not faile: but those in the Church of men, must bee the best Christians, and become highly illuminated, for they cause themselves to be Baptized, they hear Sermons of their hired Priests, they confesse one to another, they use the Lords Supper, they read Bookes, &c. but what profit comes from thence, is evident to all.

Never-

Nevertheless, they are so bewitched, that they will not acknowledge their manifest error, and say expressly, that it is phantastical and factious to learne of the Spirit, and that God teacheth no other waies but by meanes.

That the outward is like a Pipe, by which God doth conveigh himselfe into us; and that God exercises his power by means of the Sacraments; that he hath tyed himselfe to his word, and to the Sacraments, that there he will worke and shew his power, and not at all without such outward meanes.

It is most true, that God doth not deale with men, but by meanes, and doth not teach but by meanes; but not by outward meanes, which all wicked men can have heer, exercise and use; but only by the inward meanes, which is his Word, and is within us.

By this Word hath he created the World, this was his meanes, *And by this Word* doth he also save Believers, that is, *By his Son Christ*; but truly not from without, but comming forth from within.

For if Christ should remaine without us, he would be of no profit to us; If he could come to us first by Baptisme and the Lords Supper, as some say, then the Kingdome of
God

God must not be within us, but must be from without conveighed into us.

And so al those that are un-baptized must have no Christ; and all Infants that cannot receive the Lords Supper, must have no Christ; Also Faith must be nothing; which yet is the worke of God in man.

Also all wicked men must have Christ within them if they were but baptized, and received the Lords Supper.

But no outward thing workes believing, nor saveth; Baptisme doth not worke Faith; If thou wilt be baptized, thou must first believe.

The Lords Supper doth not worke Faith in us, if thou wilt receive it worthily, then must thou first believe: The receiving of absolution of the Priests or others, doth conferre nothing; confession doth not take away sin, all lyeth in Faith; neither doth the outward word preached worke faith into us: faith proceeds only from the inward: To be short, No outward thing makes believers or saveth; only the inward word; *The voice of the Father must be heard from within*, so that in all things the Sanctuary (which is *faith* or Christ and his life, which is the truest and directed way to the upper Jerusalem) remaineth close shut up to dogs and Swines.

Hence the Church of men is cashiered, and all those that trust to the wal-church, without repentance and sorrow for their sin.

So the way remaines open for Infants, for hungry and humble men, who offer themselves wholly for a sacrifice, and rest from all their workes, entring into the *Sabbath*, which only is commanded to all men, and is also needfull for all those that desire to attain to Faith, or to the life of Christ.

CHAP. VII.

That the voice of the Father is not heard in us, nor the inward worke wrought unlesse the man be silent, and keep an inward rest or Sabbath. Heb. 4. 11, 12.

WHere Grace enters and workes, there must nature stand still and rest; where Christ begins to live, there the whole man must dye, yea, be quite dead; Of nothing God makes something; whilest man is, and remaines yet some-thing, be it in the workes of his body, or in the thought of his spirit, God can and wil make nothing of him.

Taulerus

Taulerus saith, Man must cease to be what he is, before he come to be another thing; that is, God requireth nothing else to his worke, but a resigned Instrument, which stands still, looks upon God, weight upon God and forgets himselfe and all things.

O God how bountifull art thou? Who do'st not incompass our Justification or the new birth, within a multitude of our own workes or doings, but in a meer suffering of thy selfe worke in us.

Behold all that are in the church of men, how they puzzle themselves; some wil come to Faith by outward hearing; they hear every day, they weary themselves with hearing and reading: Some thinke to come to it by merits of their own workes, by fasting and praying, &c. Some by use of the Sacraments. Hence some amongst them every halfe yeare, or every moneth, yea, every weeke go to receive the Lords Supper; but all comes to nothing, it cannot worke faith into them, they remain still the same.

Some thinke to get Faith by confession of sin and absolution, some thinke themselves Believers, if they be but baptized, and are of such a company where there is preaching of Christ, where the Sacraments are administered.

Some

Some take other exercises in hand, by which they thinke to come to Faith on the life of Christ : and truly those in the churches of men, and walled churches, have a harder taske to merit Hell, then Believers have to obtain Heaven.

These will do all by workes, by their own power; but the members of the holy church know, that in the whole Law, and also in the Gospel, there is nothing else commanded, but Sabbath and rest.

Thou shalt Sanctifie the Sabbath; Therefore doe they rest from all their designs or enterprizes, and give themselves over to God, saying with David; Alas my soul, how unquiet art thou within me? Be silent and wait upon God, and he will helpe thee by his appearance in this Sabbath, where all things come into silence, there the inward word workes true Faith.

And the life of Christ which cannot be written or told unto it, consist only in a sweet feeling and tasting of it.

CHAP. VIII.

That something must be considered by him that desireth to come in the Sabbath or rest, to Faith, or the Life of Christ, Joh. 15. 5, 6.

IT is not to be gain-said, ~~but that there~~ must some consideration be foregoing, before a man may give himselfe into the rest or Sabbath, to learne of God, the Faith or Life of Christ.

What I would learne or desire to learne of God, that I may first well consider, hear, reade, sigh and groan for it, with my heart, and thereupon be silent, and heare of God.

As I would faine learne saving Faith or the Life of Christ, which is the greatest treasure in Heaven and in earth, I would faine learn to know Christ; now such Heavenly things can I not learn of any man, and no outward thing can carry them into me.

Divine or Godly things must be learned of God, Heavenly things must be heard from

from Heaven; therefore first to come to it, I know that of my selfe I cannot doe nor thinke any thing that is good, unlesse God by his foregoing Grace, doe prepare in me the will, desire, and thought.

So that I thinke: Loe, what a wretched miserable thing is this Life, and how short is it, and how suddenly is many one surprized by death: we must all perish, but Christ is the reconciliation, the way and Gate to Eternall Life.

In him are hidden all the treasures of wisdom: By him doe I come to the Father into Heaven, if so be that I believe in him, and live in him, and doe follow him.

Now the Life of Faith is that very same, which he hath prescribed and commanded to all men, viz. to hate himselfe, to deny himselfe, to loose himselfe, to walke in meeknesse, in patience, and peaceablenesse, not to revenge himselfe upon his enemies, to pray for his persecutors, as in the preceding chapters is written at large.

Now those Commandements of Christ are not arbitrary, so that a man may do or leave them undone; but they are necessary, and inevitable Commandements.

He

He that remaines in the transgression thereof, dies the eternall death.

Now I through the Grace of God, doe acknowledge, that of my selfe, I am not able to keep either the meanest or greatest. It is altogether impossible for me.

So I have before me two things, the one is the Life of Christ or his Commandements, which must needs be kept, and that in truth.

The other is my inability, that I never can doe it: By my power or might, I cannot believe in Christ, or walke in his will.

Into this straight gate must I creep, even as a Serpent betwixt two Rocky Stones, when she parts with her old skin, and renewes her selfe; So must it be with me.

The Commandements of Christ must be kept, and for all that they are and remaine for ever impossible for me to keep, I cannot worke or give them unto my selfe, therefore doe I despaire of my selfe, of all my might, of all my ability, and give my selfe to God into the silent Sabbath, and wait for him, as the eyes of the Servant lookes to the hands of his Master, and as the eyes of the Maide upon the hands of her Mistresse: Even so mine eyes

lookes

h looke upon thee, O Lord, how thou wilt come
unto me with thy Grace.

oe In this Sabbath, the man becomes more
ot and more alienated from himselfe; and the
B property of God cannot be set downe in
writing, or told, but only felt.

CHAP. IX.

er *That it doth not lye in the will or running*
n- *of man, but in God, shewing of mercy.*
his *Rom. 19. 16.*

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SO straight is the way, and so narrow is
the Gate to Faith, or to Christ, or to
Heaven (for he that is in the Faith, he is in Christ,
and he that is in Christ, is a Citizen of that New
Jerusalem, which is above) so narrow I say is
the Gate to the Life of Christ, that a man
must not only forsake the world, al works,
and himselfe, but also must be empty and
void of his own will.

For it stands not in the power of him that wil-
leth, or that runneth, but in God having mercy; that
is, not by willing, working, or desiring,
doe I come believing, or justified, not of my
G free-

free-will, not when I will, but when God wil: So that Faith is and remaineth a meere gift and worke of God.

Consequently, al those are debarr'd from the Life of Christ, which in the Church of men will convert themselves, or make themselves believing, by the outward hearing, and by the Sacraments, &c.

It consists only in the mercy of God, that a man comes to be a believer; therefore we ought to take heed to our Salvation with feare and trembling: And to observe exactly the call, the drawing, and admonishing of the inward word, to the end, *that we may turne to the Lord, and sit downe with David, and hear what he will say or worke within us.*

If it stood in our will and running, and not in the mercy of God; then conversion would be a worke of the creature, and not a worke of God.

Then Faith would bee a humane worke, and not the gift of the Holy Spirit: So men might convert themselves, and would not need of God in Heaven, but it is said, *Gloriam meam alteri non dabo*; My Glory will I not give to none other.

God hath kept it in his hand, and gives

it to whom he pleaseth. And here no man
ought to thinke, as if God hath mercy but
upon some men, and that he hath a peculiar
Booke of the Elect, of which only he hath
mercy, and of none other.

No truly, God prevents all with his gra-
cious mercy, and is more ready to worke in
us, then we are ready to suffer him: He
stands and knocks at the doore of the
hearts of all men, and passeth none over.

But those that will not stand still, and
will not heare his voice within themselves,
doe not become partakers of the mercy of
God; therefore the Scripture saith, *that he will
not have mercy upon them*, for after the feeling
the Scripture speaketh, how it goeth in
man.

It lyes not in our will, and God doth not
convert us by our will, so that he should do
it when we will, and desire it.

As all those in the Church of men pray,
Lord send us thy Light, thy Holy Spirit; yet hee
doth it not straight way, for illumination
comes not with the will or working of
man, but when God will, that is, when man
stands quite empty and void of his owne
will and desire without his knowing, and
hath

hath quite and wholly given himselfe over to God.

And although God doth not convert us with our will, when we will (else would conversion depend upon the Creature) yet doth he not doe it neither against our will, for he forces no man by violence to Heaven.

He that with a stiff-neck doth resist, never becomes illuminated; for God forces no man.

Hence are shut out all those that say, God chuseth some for Heaven, and converts them against their will or desire.

The most part of the World desireth to be saved, and to be illuminated by God: yea the damned in Hel will nothing else; but it lies not in him that willeth, but in the mercy of God: It stands not in the wil of man, but in the will of God, and whilest the will of man desireth and willeth, Man doth not partake of the Mercy of God; the will must be quite resigned and dead, much lesse stand in opposition.

CHAP. X.

If thou becommest Believing and illuminated; then God is the cause thereof, which only doth worke it, and thou that sufferest it: But if thou remainest unbelieving and without illumination; then God is no cause of it, but only thou thy selfe, Jam. I. 14. 17.

GOD, maker of all creatures, thy Name bee praised for ever: Thou art Just in all thy workes, thou wouldst convert all men, illuminate and teach them, if so be they would; and yet doth it not lye in any mans willing or working, but only in thy Gracious shewing of mercie.

He that by thy fore-going Grace, resigns his will, and waits for thy mercie, becomes illuminated and believing: Thou alone doest worke, yet not without mans standing still, giving over of himselfe and suffering.

But he that wil convert himselfe, yea rather he that resists thy Grace, with those

that will take the Kingdome by violence, remains unbelieving and without illumination.

If man becomes believing, he gives nothing to thee, the profit is his owne, for he gets eternall Salvation by it.

If man remaines in unbeliefe, he doth no hurt unto thee, the hurt is his owne, getting eternall damnation by it, What can we give unto thee by our justice? And what can we take from thee by our malice? He that casts a stone on high, must suffer it to fall back upon his own head.

Every sinner racks and pines himselfe, thou remainest Just in all thy workes; How dare then these disputants of Predestination, and Free-will, &c. lay the fault upon thee, O good Lord God, saying, that thou hast not called them all, nor Elected, nor fore-seen them all, and that thou wilt not convert them, &c.

Now those in the Church of men, which by their own free-wil, and their own power, through the word they have heard, will convert themselves, or make themselves believers: doe set down three causes, whereby man becomes illuminated and believing,

or

or whereby God illuminates man, or make him believing.

The first cause is the word that is Preached: The other the Holy Ghost, which thereby comes into the heart.

The third the wil of man, which alwaies resists, and so that God doth not convert all men, but only those which he hath chosen, and that he forceth them against their will to it; *But those which he hath not fore-seen, them he hardens, &c.*

Others speake a little better of the will, that it agreeth with the Word it hath heard, and doth not resist.

Others speake yet better, that the will doth worke nothing, but only suffers.

If the Word heard should worke conversion, and not the inward Word; then must all those be converted, and become believing, which heare many Sermons, and it would stand in the will of man.

Contrariwise, all Infants must remaine unbelievers, because they could not heare; and likewise, those that have heard no Sermons, must be likewise unbelievers; but Faith comes by hearing, namely, by the inward hearing: for he that is not taught of the Father, hears all Sermons in vain.

Some amongst themselves say, *Frustra Lingua docentis laborat ab extra, nisi sit intus qui doceat*; The Word from the Pulpit doth nothing without the inward Word; therefore they adde, that the Holy Spirit must worke it.

But when they deny the inward Word in our hearts and mouth, *Rom. 10.* Then doe they also deny the Holy Spirit, the unction which teacheth us all, *Job. 2.*

The will of man is the third cause of Conversion, and of Justification, which must work along with desire to make himselfe believing, when he will: So then hee needs but go to the Sermon, to the Confession, to the Sacraments, for the Absolution.

And they adde the Sacraments, because they perceive well, that this Faith which they devise for themselves, is not sufficient, and that they cannot be Justified and illuminated by that Faith, saying, that God is exercising his power in the Absolution and Sacraments, that thereby much of Faith and of the Holy Spirit is gotten.

Notwithstanding that they say themselves, and must confesse, that al their hearing

ing of Sermons, receiving of the Sacraments, &c. workes nothing.

They would have been Christians and believers long ago, if outward means could have brought Christ, and faith to them, but they testifie by their workes, that they want the principall and only thing, which is called Faith, or the Life of Christ.

If they had this, they would understand how man must be converted, and that it is against Christ, to make War, to banish Hereticks, to put to death, &c.

But they must manifest themselves, whether they be converted by God, or by humane power, whether they are made believing by the inward Word, or by the outward Sermons.

CHAP. II.

What and where the Church of God, and the Church of men is, I Cor. I. 2.

THE Church of God is an invisible Assembly of all Believers in the whole World, united in the unity of the Spirit, and by

the bond of Charity, or of Peace: And this Church stands grounded upon the immovable Corner-stone, *Christ Jesus*, and is not determined in a certaine Country or place, but is in the whole World, because that her Members are found amongst all Nations, Tongues, People, and Sects.

The Church is invisible, cannot be pointed at with the finger; but her Members are known by Love, by the Life of Christ, and not by the outward hearing; nor by the Sacraments.

Christ saith, *By this shall all men know, that ye are my Disciples, if ye love one another*: He saith, not by the Sacraments, or by the outward Worldly peace, where they remaine unanimously in the false Doctrine, as all Sects will agree in Doctrine.

But the Church of men is a visible Assembly of those that hear preaching, receive the Sacraments, &c. are rent in many Sects, and so in the many-headed-Church, where each company in a certaine place hath its own opinions, heads and Doctors; And each Congregation thinks it selfe only to be the Holy Church.

This Church of men divided into many Sects, tyes Salvation to the outward hearing,

ing to the Sacraments; and saies, come hether, here is the pure Word of God, here is Christ, here, here are the Sacraments rightly administered.

But if any one amongst them, do manifest himselfe to be a Member of the Holy Church of Christ, they straight banish him, or put him to death; for they say, they will abide no Hereticks, they will have their Church pure.

Hence one Sect persecutes another, and drives it out of its society, and that which is so persecuted, doth persecute another in like manner, and so they al generally look one upon another, as *Caine* looked uppon *Abel*.

But by this they all manifest themselves, not to be the Sheep of Christ, but Wolves, that remaine without: for as no Sheep killeth the Woolf, so no Christian killeth the Heretick.

Halfe the World and more must bee banished and killed, if all those that are in the wrong should be banished and killed; but because the Holy Church Assembled in Faith and Love, is invisible, and governed by no man, but by the holy Spirit, and is in no certain place to be pointed out with the finger.

there

therefore it must of necessity follow, That her members are found dispersed amongst all Nations, Heathens, Tongues, People, and Sects, as Wheat amongst the chaffe.

Hence it followes, that the whole company of any one Sect is not to be rejected; for amongst every one of them, God hath his own people.

Although all Sects of the Church of men (which will be Christians after the outward man) doe nor grant this, but thinke those only to be Christians, that are baptized and partake of Sacraments, &c. As amongst the Israelites, those onely to be Jewes that are circumcised in the flesh.

Now because this is truth, and cannot be gain-said; why doe then your Sects endeavour to persecute one another, and assault one the other by war, for Religions sake? How will they defend that faith which they have not themselves? How will they defend the life of Christ which they know not of?

Christians doe not make warre about the Word of God, as the church of men doe, they doe not brand the members of Christ with the name of heretickes, they put no man to death.

All misery comes hence, That the many-headed-

headed-church of men is taken for the Church of God, and that the outward word of man is placed in stead of the inward Spirit and life of Christ.

And that they will not take care of the particular in the generall, but reject the whole without exception, and by that means the Wheat will be cast out together with the chaffe. If thou wouldest put to death & roote out from the Earth all the whole distinguished Sects, then must all the members of the holy church of God be killed, for she is invisible, & hath her members amongst all Nations, and is not in any determinate place, so that one could say, I alone am the church, and another say no, but I am the church, &c.

But the *Sheep* are in the mid'st of the *wolves*, and the *Wheat* is found in the midst of the *Chaffe*.

O, Let both be together, untill the harvest; cease from your unseasonable and blind zeal thinking that you will sweepe the Church, when you your selves are not the Church; you will cleanse Faith, and yet have no faith; you will teach Justification, and yet know nothing of regeneration.

Be yee assured, that Faith can neither be given to, or taken from the Sheepe of Christ by Wolves. Lot remaines a believing man in *Sodome*, Joseph in *Ægypt*, Daniel in *Babylon*.

C H A P. XII.

That there are many measuring Reeds in the Church of men, devised and maintained by men; But that the holy Church hath but one only Square, Rule, which is the life of Christ, 1 Cor. 2. 10.

Such a priviledge have the Inhabitantes of the upper Jerusalem of the holy Church, so that by the Spirit, they can try all spirits, by Faith all beliefes or religions, and by the word of God all Sects.

By the life of Christ all Books, writings, Sermons, and all the workes of all men are tryed; *For the spirituall man searcheth all things, yet he himselfe is searched of no man.*

The faire Temple of Solomon had windowes, which were large inwardly and streight or narrow outwardly: He that was in it could well enough looke out of it, but he that was without it, could not see into it. This may very well be applyed to the holy Church of Christ, which hath such *Windowes*, that

that he which is in it, can wel look out of it, but he that is *without it*, as all those of the Church of men are, cannot looke into it ; they cannot know nor see the books, writings, hereticks, &c. for they want the touch-stone and true Faith ; because the many-headed-church, have devised many measuring lines ; each company goes after his head and constitutors, and will measure hereticks or Books, and judge them after their own opinions.

That which is against them, is not received ; but rejected as heresie, because it is not according to the doctrine of their heads and Teachers, and so they smell with other peoples noses, and see with other peoples eyes, saying, because their heads and Doctors have such and such opinions, therefore it must be so, for that they thinke that they had the holy Ghost.

Some in the churches of men, take for a Square or measuring line, the written Scriptures according to their owne interpretations, or some other Books ; & he that speaks or writes against their opinion of Scripture, as they understand it, or against their other Books, must be no member of the holy Church. Some make University-men their level, square, measuring line, or touch-stone to judge of Books, hereticks, &c.

When

When a Booke is to be printed, then must it first be viewed by the Doctor of an University, to the end that no heresie may arise.

Now it were well that those were first in the holy Church themselves, and had the measuring line within them; to the end, that they might not take that which is right, to be an error: But there are few Universities in all Europe, where any true and divine knowledge may be found, and yet they must judge of the truth; which is as much as if the Devill were set to be a Judge over Christ, and that he should give a sentence of him, although the Devill Have acknowledged him to be the Son of God.

But the most part of Universities and University-men, are not yet come so far as the Devill.

The Pope regulates and tries the Sects by his books, and by the Fathers. Some make the letter of the Bible to be the measuring Reed, but they quench the Spirit, they use Scripture without the Holy Ghost, and thinke to try Sects & books thereby, but it is a dead thing and come to nothing in the end.

All hereticks and factious Sects take their ground from Scripture; some take no Booke or writing of man for their measuring reed, but

but only the holy Scripture used after the Spirit, as all those that are in the true Church of God.

But Scripture after the Spirit, is nothing else but the divine sense and meaning of Christ Jesus, which is not only in the Scripture, but also in man, who walkes in the Life of Christ.

This Spirit is the inward word, to wit, *The Spirit of Christ*, from whence Faith comes, yea, which is Faith it selfe.

This is the true measuring Reed, Square, and Leavell, of the holy City of God and the Inhabitants thereof, whereby all Sects, Factions, Heresies, Books, Sermons, Writings, and all the workes of men may be measured and tryed.

Therefore although there are many measuring lines, devised by the churches of men, yet the inward testimony, *viz.* The Spirit of Christ in the holy Scripture, after the inward word, that alone is and will continue to be beyond all things in the whole World, the true measuring line.

C H A P. XIII.

*That by the straight line may be knowne
and tryed that which is crooked; and
that the same straight line must be
within us. Phil. 4.13.*

IN corporall things another thing is the
measuring Reed, and another he that
measureth, and neither is in the other; but
in Spirituall things, where the holy Citie,
and the Inhabitants thereof are to be mea-
sured, the measuring Reed must be within
him that measureth, and Touch-stone with-
in him that toucheth. —

That is, this Faith must be within him,
that will measure what is against Faith, or
what doth agree with it.

If any one will measure whether a Sect,
Sermon, Bookes, Writing, &c. be against
the Word of God, then must the Word of
God be within him.

If any one wil measure Doctors or books,
whether they be with Christ or against him,
then must the life of Christ be within him,
and not only in his mouth. That

That is, If any one will see, then must he have eyes in his head; If any one will understand, then must understanding be within him.

So if any will try, know, and measure whether Books, teachers, Sermons, or Sects, be with or against Christ; he must have the life of Christ within him, he must be in Christ, and Christ in him, and not besides him, or imputed to him from without him.

Behold the false builders of the Temple, which reject the corner-Stone; how they have judged and doe judge the doctrine of Christ, of that Christ which must be within us, and saves none from without; this they cry out straight it is an error, it is crooked, whereas if they had faith, that is, *The life of Christ within them*, they would not measure so, they would not proclaim truth to be a heresie: Also Christ hath taught, *That the outward doth not save us, but the inward word must doe it, that is it, we must hear of the Father.*

Those in the church of men, judge this to be crooked; If the Word of God were within them, they would not give such false judgement against Christ. And because such heads and Doctors of the church of men, doth proclaime truth to be heresie; their disciples and members do follow their steps, and call this doctrine erroneous and hereticall, &c. Christ

Christ saies, *He that is not with me, is against me, and he that gathereth not with me scattereth: Who is not with Christ? And who scatters?*

Ans. All those in the *Universities* and *Churches* of men, which doe use the life of Christ in their mouth, and make themselves a peculiar measuring Reed, or have the true measuring line besides them, and not within them at all.

For he which hath not Faith, or the *Life of Christ* within him, he is against Faith, he is against the *Life of Christ*.

As all those are also which brand evident Truth with the name of heresie, &c. Who is with Christ, and gathereth with him; but he that lives, writes and deales in Christ? Who is against Christ and scattereth, but he that lives, teacheth, writeth, &c. against him.

Therefore all Bookes, Authors, Writings, Sermons, expositions and workes, which do not spring and issue from the *life of Christ*, and returne into it, are all against Christ, whatsoever they be; although this seemes not only strange, but altogether false to them which doe not study in Christ, but in the *Books, words and workes of men*, and learn their Faith, not of God, but of man.

24 OC 62

F I N I S.

